

# The Catholic University Bulletin.

Vol. XIV.

October, 1908.

No. 7

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"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LERINS, *Commonit*, c. 8.

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PUBLISHED BY  
THE CATHOLIC UNIVERSITY OF AMERICA  
WASHINGTON, D. C.

J. H. FURST COMPANY, PRINTERS

BALTIMORE

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## OXFORD AS IT IS.

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### 1. CONSTITUTION.

The University of Oxford, taken as a whole, consists of between 13,000 and 14,000 men, graduates and undergraduates, whose names are on the register of the University as well as on the books of the twenty-six separate societies (Colleges, Halls, and the non-collegiate body) incorporated within the University, although distinct from it. Of the above number about three thousand are undergraduates, the great majority of them are reading for the B. A. degree, and about a thousand are graduates, either tutors, fellows of colleges or officials of the University, and unofficially resident within its precincts. The number of members of the University actually living in Oxford may thus be put down at about four thousand or rather more, about a tenth part of the whole population of the city.

As a legislative and administrative body, the University acts through *Convocation*, the members of which are Masters of Arts who have retained their names on the University books. They number about 6,000, of whom the great majority reside away from Oxford; so that the actually legislative body is almost identical with the *Congregation*, consisting of those members of Convocation who reside in Oxford for a fixed period of each year. All legislation must be passed first by Congregation (who have power to amend it) and then by Convocation; but it must

in every case be initiated by the *Hebdomadal Council*, consisting of the Vice-Chancellor, proctors, and eighteen members elected by Congregation. The *Executive officers* of the University consist of the *Chancellor*, practically always a nobleman of high rank, non-resident, who delegates his authority to the *Vice-Chancellor*, the head of one of the Colleges; and the senior and junior Proctors, who are elected by the several colleges, and assist the Vice-Chancellor in the enforcement of discipline, as well as in the general oversight of all University affairs, including the administration of its property and the control of its finances. The disciplinary authority of the Vice-Chancellor and proctors, while nominally extending to every member of the University *in statu pupillari*, is not as a matter of fact exercised within the college walls, each college being, whilst a constituent part of the University, autonomous in itself, and claiming entire responsibility for the order and well-being of its own members.

The combined University and college system which prevails at Oxford and Cambridge is in many ways absolutely unique, differing as it does alike from the purely collegiate organization of the American Universities and the purely University organization of the Universities of the Continent of Europe and of Scotland. Every college is an organized corporation under its own head, and enjoying the fullest powers not only of managing its own property but of governing its own members. Besides the general statutes of the University, to which all are bound, each college has its own separate code of statutes, drawn up at its foundation (generally many centuries ago) and added to and amended since as thought expedient. Each college is its own judge, quite apart from any University regulation, of the proper requirements for admission to its membership; the result being that in hardly any two colleges is the standard of knowledge identical, or the same qualification expected, in the case of those who seek admission. No one can be matriculated, that is formally admitted to membership of the University by the central authority, until he is accepted by, and his name placed on the books of, one of the several colleges or halls. It follows from what has been said that the young men who are beginning



their career at Oxford do so with a widely-varying equipment for their University career. The mere fact of a man matriculating as a member of certain colleges stamps him as a scholar of more than average attainments, while at others the required standard may be so low that there is no guarantee whatever that those who join that particular society have arrived at any particular grade of intellectual proficiency, or are indeed in any real sense of the word educated at all.

There are twenty-one colleges altogether in the University, one public hall, and three private halls, all of which have the same privileges as far as receiving undergraduate members is concerned. The comparatively small body of "non-collegiate" students, that is of undergraduates not affiliated to any college or hall, is on the same footing as regards matriculation residence and degrees, and its members living in licensed lodgings, and being subject to a special Delegacy appointed for that purpose. The colleges provide a certain number of sets of rooms for their own members within their own walls, the others living in licensed lodgings in the town. Meals are served either in the college hall or the students' rooms, and every college has attached to it a chapel where there is daily service during term according to the forms of the Church of England. Keble, however, is now the only college whose members must all belong to the Anglican Church, although a certain number of scholarships at other colleges are restricted to adherents of that creed. Attendance at chapel is no longer as a rule compulsory, a morning roll-call being provided as an alternative. Nor, with the exceptions above noted, is there any kind of religious test in the case of those seeking admission to the various colleges, or proceeding, through the various channels open to them, to the degrees in the faculties of Arts, Science, or Civil Law. The faculty of Divinity alone was permitted, when all other tests were abolished, to be reserved to Anglicans; and though students of any creed can compete for honours in the Theological School in preparation for his B. A. degree, the degrees of Bachelor and Doctor of Divinity are open only to members of the Established Church; who must moreover be in priest's orders. It should be added

that although the theological examinations are, as stated, open to all students, the examiners in this subject are nevertheless required by statute to be Anglican clergymen.

## 2. EXAMINATIONS.

The *examinations* required for students (the great majority of those in residence) aspiring to the B. A. degree include,—(1) Two strictly defined compulsory examinations, and (2) two so-called Public Examinations, in which candidates have a very wide range of alternative subjects to choose from. The first compulsory examination is Responsions, which may be, and generally is, passed before matriculation, and of which the subjects are Latin, Greek, Arithmetic, and either Algebra (Elementary) or Euclid. Students who attain a certain standard in the "Oxford Local" and other similar examinations, held annually at various centres, are exempted from the necessity of passing Responsions. The second compulsory examination is in Holy Scripture; it includes the Greek text of two of the Gospels, but those who so desire can substitute a book of Plato. The two "public examinations" are known as Moderations and Final Schools, and in these either a "pass" or "honours" can be aimed at as a qualification for the degree. The pass-man has first to satisfy the examiners in Moderations (classics combined with logic or mathematics), and then for his Final Schools has a choice between various subjects, such as classics, mathematics, natural science, modern languages, and religious knowledge. Candidates who seek honours in the "Greats" course, have first a searching examination in Classics called "Honour moderations" (in which the successful candidates are divided into four classes), and then a Final Examination in ancient history and philosophy, in which the candidates are classified in the same way. The Greats, or *Literae Humaniores* School still holds the premier place in the Oxford curriculum, and a first class obtained in it is reckoned the highest honour attainable; but there are seven other Final Honour Schools open to the student, those of Mathematics, Jurisprudence, Modern History (which

for several years past has attracted the largest number of candidates), Theology, English Literature, Oriental Studies, and Natural Science.

### 3. RESEARCH DEGREES AND DIPLOMAS.

What are known as "Research Degrees" (those of Bachelor of Letters and Bachelor of Science) have recently been instituted at Oxford, for advanced students, who may be already B. A.'s of Oxford or of other universities, or else must be able to "give evidence of having received a good general education." These candidates must be twenty-one years of age, must present, in some detail, a definite subject of study or research, must give satisfactory evidence of their fitness to enter on the work, and must (if their application is approved) be regularly matriculated as members of some college or hall, or of the non-collegiate body. Eight terms of residence, *i. e.*, two academical years, are necessary for these candidates, who can then either present themselves for examination or submit a dissertation which, if approved, will entitle them to receive the degree of B. Litt., or B. Sc. At the end of twenty-six terms they can present themselves for the further degrees of Doctor of Letters or of Science. It should be remarked that for the ordinary B. A. degree at least three years' (twelve terms) residence are required, but the Honours course usually extends over four years.

Degrees in Music do not entail the necessity of residence, and are open to candidates who have passed a preliminary general examination and two examinations in music. A candidate for the Mus. Bac. degree must submit a musical exercise (of his own composition) in five parts scored for a string band, and for the Mus. Doc. degree a cantata scored for full orchestra.

*Diplomas* in certain subjects, such as Health, Education, Geography, and Political Economy, are granted by Convocation after a certain period of study and an examinational test. These diplomas, it may be noted, are open to women students, who are not qualified to take degrees. It may be well to remark, in this connection, that though there are several halls at Oxford for women-students who may (and do) enter for the same ex-

aminations as the men, these halls are entirely extra-collegiate. No woman can be a matriculated member of the University, nor consequently proceed to a degree; but they receive on examination certificates testifying to the class gained by them in such honour examinations as they choose to undergo.

#### 4. THE TEST OF PROFICIENCY.

An important point to be observed in the Oxford system is that all honours, classes, and university distinctions of every kind are awarded solely as the results of examination. Attendance at lectures as well as private study are purely a matter of arrangement between the individual student and the authorities of the college. The University provides, through its professors, lecturers and readers a certain amount of tuition in every subject; every college maintains a body of tutors for the instruction, mainly of its own members, and there are besides a number of resident private tutors in Oxford who are quite unofficially employed in what is known as "coaching" men (mostly those who are not aspiring to honours) in the various subjects of examination. No inquiry is made, and no conditions are laid down, by the examining body who adjudicate on a candidate's fitness to receive a degree, as to what lectures he may have attended, what tuition, public or private, official or unofficial, he may have received, or what course of private study he may have been through. A searching competitive examination in the case of candidates for honours, and a qualifying examination, considerably less exacting, in the case of pass-men, is the sole test of proficiency; and there is no reason to doubt that on the whole it is an efficacious and satisfactory one. But to the clever (and for the matter of that, also to the stupid) youth who enters the portals of the University fresh from school, where every working hour of the day has been mapped out for preparation and private study as well as for instruction in class, the Oxford system comes as an entire revolution. "Here are the rewards I offer you," the University says in effect to her *alumni*, "and here is the syllabus of examinations through which alone you can attain them. I offer you instruction in every imagin-

able subject through my sixty professors and readers, each an acknowledged expert in his own branch. In each of the colleges to which you respectively belong there is a staff of highly equipped tutors ready to pour out upon you their treasures of varied learning. Private teachers there are in abundance, capable and experienced men; and the hours of your day are your own to devote to so much solitary study as you may find expedient. What you do with your time is no concern of mine. I care not at whose feet you sit, how many lectures you attend per day, per week, per term, or even if you attend none at all. All I stipulate is that you should live and eat and drink and sleep for a certain fixed period within my precincts, and (not before a given date) present yourselves before my appointed examiners to answer such questions as they may propound to you. Satisfy them, and you shall have all the good things I have to offer you—degrees and distinctions, scholarships and prizes; but how or whence you have acquired the knowledge you possess is no concern of mine.”

##### 5. THE COLLEGE TUTOR.

It is of course the collegiate tutorial system of Oxford which comes in to supplement the curiously aloof, remote, and impersonal relations existing between the central University body and the three thousand students within her borders. It is the college tutor who is brought into immediate contact with the young undergraduate, whose business it is to direct his studies, arrange his lectures, apportion his hours of work, and generally speaking, equip him for the task before him, if he is laudably ambitious to pass his examinations with credit and take a good degree. Nor is the scope of the tutor's supervision restricted to what concerns the intellectual progress of his pupil. It is his to take thought also for his moral welfare, to keep his feet on the paths of discipline, to correct him when he transgresses them, to guide him, as far as may be, by salutary counsel and timely warning, at the outset of a career which has many pitfalls for an inexperienced youth who is, after all, little more than a schoolboy. It would be absurd to maintain that all college

tutors are equally qualified by temperament or training, or by their acquired or natural gifts, to play the difficult part of friend and mentor to the successive generations of undergraduates who come under their charge. But no one who knows Oxford doubts that the system as a whole works well, or that it is, as a rule, the men who look back with most satisfaction to their Oxford career as a time not unprofitably spent, who are the first to recognize how much they owe to the ungrudging help of a wise, kindly, and experienced college tutor.

#### 6. EXPENSES AT OXFORD.

No question, naturally, is more frequently asked of those who are familiar with the Oxford system from within, than this; what is the approximate inclusive expense *per annum* of an undergraduate's academical career? It is a question more easily asked than answered; for, in the first place, in attempting such an estimate one must decide whether it is to include the student's expenses for the whole year, or only for the six months of the University terms; and in the second place, so much depends on a young man's tastes, habits, and recreations that the margin between what he *must* spend, and *may* without difficulty spend, in the course of the year is necessarily a very wide one. The actual fees at most of the colleges are to a great extent identical, and the cost of board and other necessary expenses is much the same at all. A yearly sum of £120 ought to cover these; and if another £100 be added to this for what may be called the supplementary expenses of college life, and vacation expenses as well, we arrive at what may be considered the average allowance of the undergraduate. It must, however, be borne in mind that a man, say at Christ Church, who hunts regularly, has other expensive recreations or hobbies, and belongs to three or four social clubs, may very easily spend double that amount or even more. On the other hand there are one or two of the smaller colleges, as well as the non-collegiate body, members of which can do very well on a much smaller income; while the emoluments derived from the numerous exhibitions and scholarships which are within reach of boys of more than average abilities



range from £20 to £150 a year, lessening, of course, the annual expenses of university life by that amount. The numerous colonial and American Scholarships founded by Mr. Cecil Rhodes are of the yearly value of £300 each, but it is to be considered that their holders, most of them natives of countries very remote from Oxford, have to make this sum suffice for all their wants during the year, in vacation as well as in term-time.

#### 7. CATHOLICS AT THE UNIVERSITY.

An immediate and natural result of the abolition of religious tests in the English Universities, now some forty years ago, was the re-opening of the question as to whether it might be permitted and advisable for Catholic students to frequent them. The word "re-opening" is used, because the subject had at various times been mooted previous to that important enactment; and although it was then as impossible for anyone to proceed to a degree without subscribing the Anglican formularies as it was for him to be a resident member of any college without attending Anglican worship, yet there had from time to time been isolated instances of Catholics frequenting both Oxford and Cambridge, in spite of the disabilities to which their religion subjected them. Dr. (afterwards Cardinal) Newman, as is well known, cherished a scheme of founding a Catholic College at Oxford, and actually acquired land for the purpose, and similar hopes were entertained as regarded Cambridge. By an injunction of Propaganda, however, addressed in 1865 to Cardinal Wiseman, first Archbishop of Westminster, any such foundations as those contemplated were formally prohibited, and it was ordered that Catholic parents should be urgently dissuaded from sending their sons to the national Universities. This injunction was repeated and amplified in subsequent letters; but it was nevertheless thought in many quarters that the resolutions on the subject published by the English Bishops were much more stringent than the instructions from Rome really warranted. It was undeniable, moreover, that the whole aspect and situation were changed, subsequent to the issue of the first instructions from Rome, by the altered constitution of

the Universities, and the throwing open of their emoluments, prizes, and degrees to all irrespective of creed. As the Catholic youth of England came, as it has done during the past generation, to take a more and more active part in the public life of the country, it was more and more felt at what a great disadvantage they were placed by the want of the University training and education so helpful, and in some cases so essential, as a preparation for their future careers. Catholic opinion was profoundly stirred on the subject; and the petition which was finally addressed to Rome, praying for a re-consideration of the whole question under its now changed conditions, was backed by some of the most influential and representative names among the Catholics of Britain. It was presented through the English Bishops, and the result was that, about twenty years after the abolition of religious tests by Parliament, permission was granted by the Holy See, with certain reservations and under certain clearly-defined safeguards, for the Catholic youth of the kingdom to frequent the universities of Oxford and Cambridge.

During the decade that has elapsed since the granting of this concession it has been, of course, possible to form some estimate both as to the extent to which Catholics are likely to avail themselves of it, and also as to the general results, from a Catholic point of view, and practical working of what can hardly be yet said to be beyond the experimental stage. The number of young Catholic laymen in residence at one time at either University is not large, either absolutely or in proportion to the great mass of their fellow-students. At neither Oxford nor Cambridge does it seem, at all events at present, to be likely to exceed sixty or seventy; and when it is remembered that these are not (as seems to be sometimes thought to be the case) gathered together in one college, or under one roof, but distributed pretty impartially among more than twenty colleges, it will be seen that their influence can in no sense be preponderating, and might be thought to be almost non-existent. Such, however, is not the case. The Catholic university body, small though it be, is distinctly recognized as a factor in the University life; a decided interest is evinced, on the part both of the



various college authorities and of the junior members of the colleges, in the fact of there being Catholic students among them; it is unquestionable that this small contingent of Catholics does exercise an influence, in some cases unconscious but not the less real, on the companions of their daily life; and it is satisfactory to add that that influence may be taken, speaking generally, to be a salutary one. It is a significant, and in some ways a consoling fact, that at Oxford at all events (of which University alone the present writer has any intimate knowledge) there is a perennial and curiously-marked interest, notwithstanding the numerous and more or less engrossing occupations which fill up the undergraduate life, in religious questions and everything cognate to them. It is such subjects which attract the largest and most keenly-attentive audiences to the meetings of the University Debating Society, and which are most eagerly discussed at similar societies in the various colleges, as well as in the free intercourse of ordinary life. And in the ever-shifting kaleidoscope of undergraduate opinions on such topics, among the vague, floating, half-formed beliefs which are too often all that represent the religious convictions of the youth of the present day, the clear definite creed of the young Catholic stands out in singular contrast to the nebulous and indeterminate tenets of those about him. It is quite impossible to estimate the power for good which such a young Catholic, knowing what he believes, and living up to that knowledge in his daily practice, can and does exercise on his companions in a great educational centre such as Oxford. If he is what the slang of the day and the place terms a "slacker," a flabby irresolute creature who has the courage neither to profess his faith nor to practise its precepts, then of course his influence will be the other way; and the harm done to, and by, the Catholic student of this stamp will be in proportion to the good which he has had, and has lost, the opportunity of doing to those about him. It is because one is thankful to know that, of the very considerable number of young Catholics who have passed through Oxford during the past ten or twelve years, the majority have done credit to their faith and their up-bringing, that one may venture to express a belief that the concession made

by the Holy See has been a real boon to our Catholic countrymen, and more than that, the cause of appreciable advantage to very many of their fellow-students at the English Universities.

Scattered as they are in small groups among the various colleges, it is not possible, even were it advisable, that the Catholic undergraduates of Oxford should lead any kind of corporate life apart from that of their non-Catholic fellow-students. There are, however, various means at hand for keeping them in touch with one another, and for maintaining a certain *esprit de corps* in their body, numerically unimportant though it may be. The majority, as might be expected, come to Oxford from the half-dozen or so secondary schools up and down England in which Catholics belonging to the upper and middle classes are for the most part educated. Thus they enter the University already acquainted with a certain number of former school-fellows, and they find a social centre where they may meet the other members of the Catholic contingent in the house of the especially-appointed chaplain to the Catholic undergraduates. Mgr. Charles Kennard, Canon of Clifton, and Master of Arts of University College, has held that position for some years. He occupies a beautiful old house just opposite the great gate of Christ Church, and his unfailing kindness and generous hospitality to his little flock have made him generally beloved. In his commodious chapel (which is said to incorporate some remains of the ancient Augustinian Abbey of Oseney, just outside Oxford) Mass is daily said for the students; and there also, every Sunday during term, a conference or lecture is given to them by a specially-appointed lecturer, and Benediction of the Blessed Sacrament takes place in the evening. Some of the most eminent of living theologians and preachers have given the Oxford Conferences during the past half-dozen years; among them being Bishop Hedley, Abbot Gasquet, Fathers Bernard Vaughan, S. J., MacNabb, O. P., Vassall, C. SS. R., Rickaby, S. J., and Robert Hugh Benson, and Doms John Chapman and Bede Camm, O. S. B.

Another link which binds together the resident Catholic members of the University is the Newman Society, of which their residence in Oxford makes them *ipso facto* members, and which

was founded some years ago, when the number of Catholics resident in the University was much smaller than at present.

The Society meets on alternate Sunday evenings during term, when either a paper is read on some topic of Catholic interest, followed by a discussion, or there is a formal debate held by the members. Papers have been read to the Society from time to time by such distinguished Catholics as Mr. Wilfrid Ward, Sir Rowland Blennerhassett, Mr. Justice Walton, Father Gerard, S. J., Sir Hubert Jerningham, and the late Mr. Devas. Attached to the Newman Society is an athletic club, which organizes matches at cricket, football, etc.; and the Society holds a periodical dinner, when old members are welcomed, and invitations are extended to distinguished Catholic guests, both clerical and lay.

#### 8. PRIVATE HALLS FOR CATHOLIC STUDENTS.

A few words remain to be said about the two exclusively Catholic halls, known, according to University usage, by the names of their respective Masters—namely Pope's Hall and Hunter-Blair's Hall. Application is often mistakenly made for admission to these two institutions under the impression that they are intended for lay Catholics. This is not the case, the members of Pope's Hall being exclusively Jesuits belonging to the English Province, while those of Hunter-Blair's Hall, which was founded by the Yorkshire Abbey of Ampleforth, are all, as a rule, professed members of the Benedictine Order, although a few members of other religious orders have been from time to time admitted. At neither of these Halls does the number of undergraduate members exceed a dozen; but they have also on their books a considerable number of Bachelors and Masters of Arts, who have graduated from them in the ordinary course. The general sentiment of the University is not unfriendly towards these two establishments, which were founded, of course, to meet the requirements of a particular class of student. "The University," said one of the most distinguished Heads of Houses, in the course of a debate in Convocation in which the status of these Halls was referred to, "must put no obstacles

in the way of serious students"; and it is generally recognized that good and serious work is being done at both the Benedictine and the Jesuit Halls, the latter, in particular, having to its credit a brilliant record of academic successes of which no college in the University could feel otherwise than proud.

D. OSWALD HUNTER-BLAIR, O. S. B.

OXFORD, ENGLAND.

## USHAW COLLEGE.

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Ushaw College, in its constitution, in its aims, in its spirit and in its origin is the successor in the North of England of the great secular College of Douai, which was founded by Cardinal Allen in 1568 to supply priests for the English mission and also to serve as a place of education for Catholic laymen, who were debarred from pursuing their studies in any school in England except by the sacrifice of their religion. The same combination of clerical and lay students has been maintained for the last 114 years in the county of Durham, which existed before that for well-nigh 230 years in the North of France. The training of ecclesiastics is the main purpose, for in the upper classes, at least in Philosophy and Theology, all or nearly all are ecclesiastics, while in the lower classes lay and church students—often in nearly equal numbers—follow the same course of studies, and grow up side by side, without any outward distinction.

Douai College, after a long and fruitful life, during which more than 160 of her alumni shed their blood for the faith, was seized in 1793; the remnant of her students, with their superiors, were imprisoned for over a year, until, about six months after the fall of Robespierre, the few that remained, 26 in number, were allowed to return to England, when the secular College of Douai was closed forever.

Almost from the outbreak of the French Revolution the important question as to how Douai could be replaced by a College in England, had occupied the attention of the English Vicars Apostolic—especially of Bishop Douglass of the London and of Bishop Gibson of the Northern District. There was a decided wish on the part of a large number, to establish one College for the whole of England, and when a further question was raised as to the part of England in which the central Seminary should be situated, many looked to the North of England as the best centre for the new College, which was

to continue the work of Douai for the whole country, because Catholics were numerous in the North and food and fuel were cheap there. But great difficulties were raised against the establishment of a central seminary, and these finally led to the North and South acting apart, with the result that St. Edmund's, Old Hall, became the College for the South and Ushaw for the North. On October 15, 1794, the Douai of the North was opened with eight students at Crook Hall, about eight miles from Ushaw, a mansion, which was rented as a temporary residence until a more suitable and permanent home could be found. Here the College life of Douai was started afresh; as George L. Haydock writes the day after his arrival: "I have spent just one day in ye old Douay customs, for Crook aims to come as near them as circumstances will allow."<sup>1</sup>

The small group of eight, mentioned above, contains a name, which is one of the glories of the Catholic Church in England—John Lingard, the great historian, whose sagacious judgment in arriving at the truth, with scanty material at his disposal, has been the marvel of succeeding generations, who have been able to test his correctness as more ample records of past history became accessible to students. Lingard had escaped from Douai on February 23, 1793, five days after a body of the townsmen, one hundred strong, had forcibly taken possession of the College and established a guard there, to prevent the escape of any of the inmates or the removal from its precincts of anything of value. In spite of their vigilance, however, and the danger that attended discovery in any attempt at escape, Lingard and Lord Stourton's son, and two others, got safely away from Douai and were able to make their way back to England. Lingard was invited shortly after by Lord Stourton to act as tutor to his son, whom he had helped to escape. In the spring of 1794, Lingard joined a small band of Douaians, who were gathered together at a school at Tudhoe, near Durham, kept by the Rev. A. Storey, and later on he went with the rest to Crook Hall where Mr. Eyre, who had recently declined the presidency of Douai, which he was asked

<sup>1</sup> Quoted "Cent. Mem.," p. 20.

to accept when Bp. Gibson became Vicar Apostolic, was put in charge of the students. By the end of the year there were 14 inmates of Crook Hall—all Douai men. In the following year an interesting event occurred, which brings Ushaw and Douai together in a very close connection; this was the installation as President of Crook Hall of Mr. Daniel, the last President of Douai, who had been, with five of his professors among the Douai prisoners confined in the citadel of Doullens after Douai was seized. Both Lingard and Mr. Eyre himself relate how about the end of June, 1795, Mr. Daniel was made President and Mr. Eyre, Vice-President. This arrangement, however, was only for a short time. It was thought advisable that Mr. Daniel should be known as President of Douai and that this position should not be confused by his being made head of any other educational establishment, so that in case the French Government were willing to restore the property they had seized, his claim to receive, as President of Douai, would be unquestioned. With this object in view he went to Paris to watch over the interests of Douai College and faithful to his charge he spared no pains in trying to recover the property both of his own College and of other British establishments in France. No effectual opportunity of making a move occurred until after the peace of 1815, when all British subjects, who had lost money, claimed compensation. Six years later nearly £500,000 was made over by France to the English commissioners, and this money was fairly disbursed except in the case of the Catholic colleges and convents, which had suffered. Their claim was urged again and again, but was finally rejected on the ground that they were French and not English establishments. The Privy Council, who were appealed to, confirmed this decision in 1825, but the money thus withheld from the Catholic colleges and convents was never returned to the French Government. "It is hard to see," says Father John Morris, S. J., "how our government could justify its acceptance of money that belonged to its Catholic subjects, if it had conscientious scruples in giving the money to its owners."

Life at Crook Hall was hard in many ways and especially



in its want of proper accommodation. But this want told in one way to the advantage of the students. Lads who were ordered corporal punishment had to go to the parlour, the room where the professors took tea. On one occasion a boy knocked in fear and trembling at the parlour door and a gentle voice said, 'Come in.' When the boy entered, he found himself in the presence of Lingard, who was taking his tea, and the youthful delinquent, to his intense relief, was kindly invited by the future historian to take tea with him.

The order of life at Crook is thus described in the *Haydock Papers*: "At 6 o'clock in ye morning we get up, and at ye half-hour we go and meditate till 7; then mass; afterwards study till ye quarter to 9. At half-past 9 we go to school for an hour and a half; at one, dine; at seven, prayer till supper; at quarter-past nine, second prayers; and thence immediately we may repose our weary or lazy limbs on a pretty hard matrass, and sleep if we can. Our living is very good. We have two playdays a week."<sup>2</sup> As a curious example of the poverty of the place it is told that at one time there was only one cassock in the College. At Mass this did not matter, because the alb covered everything, but at Vespers, it must have been a droll sight to see, below the surplice which covered a tail-coat, knee breeches and grey stockings. In spite of this want of full ecclesiastical dress, the Church ceremonies were carried out with great care, and the Church music also would seem to have been of a high order, judging by the list of difficult pieces of music they sang and the very flattering account given of the way they were rendered. Philosophy and Theology undoubtedly received the same masterful treatment they received at Douai. That Ecclesiastical History was not neglected is shown by the following explanation of the origin of Lingard's Anglo-Saxon Church. "In the evenings in winter, when each, according to his ability, was ready to bring in his contribution of amusement, they not unfrequently assembled for the reading of some original paper, produced by the industry of one or other of their body. For the amuse-

<sup>2</sup> *Haydock Papers*, p. 196.



ment of his companions, he (Dr. Lingard) embodied his thoughts on the ecclesiastical history of his country in a series of detached papers, which were read by him to his friends at the evening fireside. As the reader advanced the interest of his audience grew more intense; the extent of his reading and the depth of his research struck them at once with surprise and admiration; and when at length the series drew to a close they united with one accord in urging him to mould the detached parts into a regular form, and publish them as a connected history."<sup>3</sup>

After Crook Hall had been occupied about ten years, Bishop Gibson, in 1804, laid the foundation stone of Ushaw College on a small property of some 250 acres which he had purchased from Sir Edward Smythe in 1799 for nearly £4,600.

Four years later, when three sides of the main quadrangle were completed, Ushaw became the permanent home of the representatives of Douai in the North. On July 19, 1808, the bulk of the students walked over from Crook Hall to their new home and were followed about a fortnight later, by those who had remained behind. The first removal from Crook to Ushaw is thus quaintly expressed in the College Diary:--  
*"Prima alumnorum cohors, suis apud Crook Hall relictis, collegium apud Ushaw intravit, feria 3ia in festo Sti Vincentii a Paulo, die 19a Julii, 1808."* The arrival of the President, which took place on Aug. 2, is thus chronicled in the Diary:

*"Feria 3ia die 2nda Augusti has aedes (Ushaw) solus ingressus est Revdus Dnus Thomas Eyre primus hujus Collegii Praeses, magnis suorum in ambulacro meridionali ordine instructorum clamoribus sublatis et tintinnabulo sonante."* The 19th of July is regarded as the day on which Ushaw College began, though it was not until a fortnight later that all the students, with their President, were established in their new home. This year in July the centenary of Ushaw was celebrated.

Looking at the massive old quadrangle, with its frontage of 165 feet and depth of 220 feet, it may be asked where the

<sup>3</sup> Tierney's "Memoir of Lingard."

money came from one hundred years ago, to erect so large a building and to purchase the land on which the College stands. The purchase money for the land was all borrowed: more than 20 years later it was paid back by Dr. Gillow, the second President of Ushaw. For the building itself, collections were made all over the North of England, and it is interesting to note that the chief benefactors of Ushaw in its beginnings were the secular clergy of the Northern district; thus £500 were contributed by the clergy of Durham and Northumberland; £500 by the Yorkshire brethren; £500 by the Lancashire brethren, and besides these sums, most of the clergy had collections in their missions and many in addition sent substantial sums as their own personal subscriptions. Dealing with a certain period for which the subscription list is fairly complete, out of a sum of £6000 about £5000 came from or through the clergy, and £1000, in sums of not less than £50, from the representatives of well known Catholic families in the six northern counties. The most interesting and gratifying entries are the following: Nov. 14, 1804, Rev. Mr. Stone, President (*sic*) of Stoneyhurst, for the said College, £24.15.0; Nov. 22, Rev. Mr. Appleton of Ampleforth, York, for Community and Congregation £5.12.0. These entries besides testifying to the good-will of the religious orders towards the College at the time it was started, also serve to illustrate the state of poverty under which it was begun, seeing that it was necessary to have collections from various congregations in the northern countries and from Communities also, which at that time, doubtless, had very little to spare. Though the College was started under great difficulties and the internal appointments of the building were very incomplete when the students entered it, there is no indication of niggardliness in the size of the rooms. If the building were to be erected afresh to-day, many of the rooms would not be planned on a larger scale.

But the appeal for money which helped to build three sides of the quadrangle had exhausted for some time the generosity of the friends of Ushaw, so that when, after Mr. Eyre's death, and after the year when Lingard acted as head of the College,

Dr. Gillow, the second *Président*, started the fourth side of the quadrangle, he found it impossible to complete it. When the walls were just beginning to show above ground, he was brought to a complete standstill through want of means, and for several years nothing was done. The failure of the corn crop in 1816 and the famine in the following year made it necessary to delay still further any building operations, but shortly after that some improvement would seem to have taken place in the state of the finances, which made it possible to complete the quadrangle in 1819. For many years the quadrangle, solid, well-built, but severely plain in its exterior, stood alone, perched aloft near the crest of the long ridge on which it was situated, looking down upon the towers of Durham Abbey, four miles away, where for centuries before the Reformation, the body of the College patron, St. Cuthbert, had rested incorrupt, and been honoured by pilgrims almost as numerous as those who frequented St. Thomas' shrine at Canterbury. There was no material addition made to the buildings for many years after 1819; it was only when Dr. Newsham became President, in 1837 that great changes were inaugurated, which opened out a new era for the College and earned for its President the title of second founder of Ushaw.

"The election of Dr. Newsham, at the age of 46, begins a new epoch in the history of the College. The College had been firmly established under his predecessors, but now began a period of development and expansion, which was destined to transform its outward appearance and to merit for its ruler the title of Ushaw's second founder. Dr. Newsham soon saw that the College as it came into his hands, was inadequate to the crying wants of the day. More accommodation was needed for students both clerical and lay, and he understood that if in the future Ushaw was to hold its place as the great Catholic educational establishment of the North, no pains must be spared both to provide room and to bring all the domestic arrangements up to a more modern standard. Dr. Newsham was the man for the emergency; he possessed the very qualities required for the work before him. He grasped the situation to its full extent, and with his characteristic

large-mindedness that would spare no trouble or expense, at once set himself to grapple with it. How he succeeded the record of the twenty-six years of his Presidency will show. He found only the old Quadrangle in existence; when he died the Quadrangle was almost lost in the crowd of buildings that had sprung up around it. Scarcely a year passed without seeing some new work undertaken. It was the period of the revival of Gothic architecture, and that style was employed in all the new buildings. Some were from the designs of the great author of the revival, Augustus Welby Pugin, others from those of his son, and others from those of Joseph and Charles Hansom."<sup>4</sup> A short enumeration of the works carried out during his presidency makes it clear how much he did for the College. He built a new Church, the Exhibition Hall, the Library, Infirmary, Museum, Lavatories, new kitchens and large farm buildings, the Junior College, the Chapels of St. Joseph, Holy Family, St. Charles and St. Michael. The Refectory was enlarged and altered so as to make it as good as new, gas-works were erected, and besides many alterations were made in the grounds about the College.

In effecting these vast changes which so completely transformed the College from its original massive simplicity, Dr. Newsham did not act alone, nor did he merely seek the advice of those about him; he had both Lingard and Wiseman to help him and he had the sagacity to consult them freely. Lingard was at this time at Hornby—a very small mission near Lancaster—where he went in 1811 after leaving Ushaw and where he remained until his death in 1851. Though he lived in seclusion his life was one full of affairs. "To most people," to quote the *Ushaw Magazine*, "we fancy that the 40 years of Lingard's life that ran between his departure from Ushaw in 1811 and his death in 1851 are synopsis'd in the one word, 'History.' That he was making history as well as writing it, that he was deep in the confidences of every bishop in England, that few projects for the advancement of religion in the first half of the nineteenth century were without

<sup>4</sup>"Cent. Memorial," pp. 56-7.

the benefit of his searching criticism and keen-sighted counsel, are facts unknown to the general public." <sup>5</sup>

Until Dr. Newsham became President, Lingard's connection with Ushaw was very slight, but already in 1837—the year Dr. Newsham became President—Lingard and himself were in active correspondence. Lingard writes to Dr. Newsham to say, "I shall be happy if I can suggest anything which may be of service in your arduous and important office." He adds, "If I have seemed to estrange myself from Ushaw, it has only been that I did not like to obtrude my advice unasked, and that having got over my gadding days, I never leave home without necessity." In a letter written the following year he expresses his devotion to his Alma Mater in these words: "Though it is long since I visited the College, no one wishes it more heartily success, or more fervently hopes that its alumni will prove themselves equal in attainments to the alumni of other establishments, whether Catholic or Protestant." <sup>6</sup> Dr. Lingard was consulted about everything by Dr. Newsham from the design for a prize-medal to the mode of lighting the College by gas. His bequests to the College during his lifetime and his legacies to the College at his death are evidence of the reality of his devotion to his Alma Mater. As one example out of many, speaking of his portrait, he says, "The only engraving of my phiz worth looking at is that painted by Lonsdale. When I quit this world the painting itself will go to Ushaw." This is not the portrait that figures in the History. "That in the History," to quote his own words, "is by Lover, a very clever artist, but I think he failed with respect to me. He was with me a week and could never please either himself or me." <sup>7</sup> It was his wish to be buried at Ushaw, and writing to Dr. Newsham in 1848 he gave expression to his desire in these words: "How it would gratify me to see the old place in its improved condition, and to visit the cemetery where rest the remains of so many revered characters and where I trust that one day my own may be deposited." <sup>8</sup>

<sup>5</sup> *Ushaw Magazine*, XVI, 1.

<sup>7</sup> Unpublished Letter.

<sup>6</sup> *Ibid.*, XVI, 3, 9.

<sup>8</sup> *Ushaw Magazine*, XVI, 23.

The following inscription on a mural tablet in the cloister of the College cemetery bears witness to the fulfillment of his desire:

R. D. JOANNES LINGARD, L. L. D., S. T. D.  
 IN HOC COLLEGIO S. THEOL. PROF., PRAEF. STUD., VICE-PRAESES,  
 SCRIPTIS SUIS THEOL. ET HISTORICIS, FID.  
 CATHOL. DEFENSOR PRAECLARUS,  
 A. S. P. PIO VII  
 LAUREA TRIPLICI ORNATUS, A. D. 1821.  
 OBIIT APUD HORNBY, PROPE LANCAST. JULII 17, 1851. AETAT. 81.  
 ROGATU SUO HIC REQUIESCIT.

Cardinal Wiseman himself must be allowed to speak about the close friendship which united him with Dr. Newsham. Wiseman had come to Ushaw in 1810, at the age of 7, with his elder brother, James, who was then 9. Both started their College life in the same class, which was the lowest, and as long as the two were together, James was always ahead of his younger brother. James left in Poetry and the following year Nicholas was at the top of his class. He completed his Humanities at Ushaw and towards the beginning of the College year, 1818-1819, he left for the English College at Rome. The following extract, which embodies his feelings towards his old master is taken from the speech delivered by Card. Wiseman in 1853, on the occasion of the celebration of the Jubilee of Dr. Newsham's coming to College:

"I belong to that generation now verging into old age, which had the happiness of seeing and knowing him as a superior, though not yet the head of the College. I say I have to claim a peculiar rank and place in that class, because not only had I the advantage of possessing him as a professor for several years, and those the most important of my course, but because I had that more peculiar and close connection with him, so well known to you here—that of pupil and pedagogue. Day after day have I sat at his fireside while he was engaged in graver pursuits, and while I was conning my lessons for the next day, and applying to him for assistance in the little



difficulties which stopped my way. Day after day have I gone to him, at the old familiar quarter, to obtain such help as you know a good-natured pedagogue is ever ready to give to an idle pupil. I can thus say that I had opportunities that few have had of studying and appreciating the character of your most amiable President, and I say it with pleasure, because from the day that that more intimate connection ceased, and that, choosing my portion in a distant land, I left the College to complete my studies in Rome, from that day to this, there has been established a firmer bond still, I trust, of uninterrupted friendship. It seems as if in a moment the tie between us was changed into one more valuable. The dependence, which I had for so many years upon him, and marked as it had been by mutual confidence, in one moment seemed to place us in a state of equality. We corresponded together; we have treated one another as friends; and there are few friendships I can say that I value more highly than his." <sup>9</sup>

Cardinal Wiseman proved his devotion to Dr. Newsham by the active part he took in the celebration of his jubilee in 1853, and also of the College jubilee in 1858. It was for this that the Cardinal composed the 'Hidden Gem,' which contains a touching allusion to the 'old Doctor,' the 'name of love'—as the Cardinal expresses it, given to Dr. Newsham. He also made a present to the College, for its Jubilee, of St. Cuthbert's ring, which is of gold enclosing a sapphire. This had passed at the Reformation, from the Saint's shrine to the last Catholic Dean of Durham; from him to Lord Viscount Montague, to Dr. Smith, Bishop of Chalcedon, to the English Canonesses at Paris, and from them to Cardinal Wiseman.

In Lingard and Wiseman, Dr. Newsham had the most valuable guides to help him in the development of the College, and in them Ushaw recognises the greatest of her sons. Francis Thompson, the essentially Christian poet, who since his death recently, is being universally acclaimed as one who will take his place permanently amongst the great English poets, adds

<sup>9</sup> "Records and Recollections," pp. 183-4.

a third to these two illustrious names. These three alumni of Ushaw,—the historian, the great churchman and scholar, and the poet—form a trio of which any College may justly be proud.

After the vast additions made to the College by Dr. Newsham, no building of importance was added for many years. The next work of any magnitude was the erection of the present church, to replace Welby Pugin's which had proved far too small. Mgr. Wrennall was President at the time and he exerted himself to the uttermost and with conspicuous success to raise the money for the noble Church designed by Messrs. Dunn and Hansom. As much as £13,000 was contributed for this purpose, and all but a comparatively small sum, by the alumni of the College. The Hexham diocese, in which the College is situated contributed about twice as much as any other, viz. £3450, which does not include £1850 given by the Professors of Ushaw. As happened at the foundation of the College, the secular clergy were again the best benefactors—though the subscriptions from the laity included £1000 from Arthur Moore, who was for sometime member for Clonmell and later on for Londonderry city. These contributions of her alumni to their Alma Mater are worthy of note as a practical proof of the great loyalty of her sons. Proofs of a similar kind have been given since, when £2500 were subscribed for the building of the Swimming Bath (1893), and again quite recently when close upon £3000 have been raised for the elaborate decoration of the College Church for the celebration of the Centenary of the College last July. In speaking of the generosity of her sons it would be unfair to omit the largest and in every way the most remarkable bequest ever made to the College, viz., a gift of £4000 from the late Canon Taylor-Smith for the high altar in the Church and for the enlargement of the Academic hall. Whilst the alumni of the College have been invited to subscribe for works which could not strictly be regarded as necessary, costly additions have been made during the last 20 years, at the expense of the establishment in providing further and better accommodation,



by erecting new dormitories fully up to modern requirements, and in building more than 40 new rooms.

It will be convenient here to pass briefly in review the numbers in the College from its first opening in 1808 up to the present time. The number of students and Professors, who came from Crook Hall was under 60; this number was increased to 100 during the College year 1810-11, and this fact—evidently regarded as an interesting one—is noted in these words in the College diary: "*Sumus omnino in his Ædibus centum, exceptis servis.*" A part of this number is accounted for by the closing of the school at Tudhoe. During the next 40 years the increase was not great. There were actually in the College on Oct. 1, 1819, as many as 135, in 1841, not fewer than 150 but in 1850 the numbers stood as low as 126. The real increase began in 1851, and was maintained in a striking manner; by 1858, there were in the College on Oct. 1, 262, in 1866 as many as 324. Then there was a slight falling off, followed again, in the later seventies, by a decided increase, for in the College years 1876-7-8, the numbers stood at 338, 341, and 333, respectively. After this there was a steady decrease, which continued almost unbroken until the year 1890, when the numbers were as low as 226. Since then again the numbers have gone up reaching 320 in 1904, and they have remained well above 300 for the last six years.

So far the material development of Ushaw has been dealt with; there remains for consideration the educational work of the College. Looking back to the course of studies during the earlier part of the past hundred years, it is evident from the Theses in Philosophy and Theology—sustained at the public Defensions—that the higher studies were handled with the same thoroughness, which had distinguished the teaching of these subjects at Douai. The Classical course was a very extensive and complete one, and here there is evidence of a valuable kind to show that the standard of scholarship was high. In Feb., 1840, Ushaw was affiliated to the London University, and at the Examination for the degree of Bachelor of Arts in that year two students were presented, Francis Wilkinson—afterwards President of Ushaw—and Richard Wil-

son, after only a few weeks' preparation. Both obtained a First Class, and Francis Wilkinson's Greek received exceptional commendation from the examiners. A few years later a further testimony to the efficiency of the Classical teaching at Ushaw was given by the celebrated classical scholar, F. A. Paley, in a letter to S. N. Stokes, in 1849.

In speaking of his visit to Ushaw, he says: "I . . . took part in the public examinations, and found an amount of both Latin and Greek scholarship which I little expected to meet with. Altogether the College is on a noble scale and is conducted on the most liberal and gentlemanly principles; not the least trace of the commercial second-rate, half-plebeian spirit, but fully equal to either Cambridge or Oxford in style and management. The chapel is much superior to any at either University, King's Chapel alone excepted. In fact it is the most perfect thing conceivable, nor are the services better conducted anywhere in England."<sup>10</sup>

After the first introduction to the London Examinations mentioned above, students were presented for them intermittently, and it was not until 1863 that the preparation for the London University Examinations was made part of the regular course. Dr. Tate became President in that year, and being an accomplished scholar himself, he naturally gave a great impetus to the studies. The following details give some idea of the results of this connection with the London University during the 34 years Ushaw was regularly presenting students for its examinations:

|                     | No. of Candidates. | No. successful. | Hons. | 1st Div. | 2d Div. |
|---------------------|--------------------|-----------------|-------|----------|---------|
| I. Matriculation,   | 430                | 354             | 64    | 257      | 43      |
| II. Intermed. Arts, | 167                | 125             | 23    | 63       | 39      |
| III. B. A. Exam.    | 120                | 68              | 8     | 28       | 32      |

In the Intermediate Examination in Arts, the Exhibition in Latin of £40 per annum for two years has been gained four times. Of the 8 who obtained Honours at the B. A. Examination, 6 gained them in Classics and 2 in Animal Physiology.

<sup>10</sup> *Ushaw Magazine*, XVI, 27.

Of the six who obtained Honours in Classics, three held the first place and three the second. Of the former, one was awarded the University Scholarship of £50 per annum for three years, and another, though deserving the scholarship, was disqualified by being three days too old. Of those who held the second place, two obtained marks qualifying for the Scholarship.

In addition to the above, seven students have taken the degree of M. A., two in Mental and Moral Science, and five in Classics. Three of the latter secured the first place, two of them winning the Gold Medal, which has been awarded in Classics only seventeen times since the foundation of the University.

In 1896 there was a decided movement amongst the Catholic Colleges against the London University examinations. The general feeling was well expressed by Fr. Purbrick, S. J. at the first Annual meeting of Catholic Colleges, held at Archbishop's House, Westminster, in May, 1896. Speaking at the end of a discussion, in which strong things had been said against the London University, he said that "he thought that it would be a pity to part with the idea that our predecessors had made a mistake. In their time they were doing the very thing we are wanting to promote; escape from isolation. At this time nothing better was open to them. But in the beginning the London Matriculation Examination was better suited to Catholic Colleges. Men at the head of the University then represented the older scholarship. In recent times they had changed and become more vexatious. There were, however, other very good systems of examinations, e. g., the Oxford and Cambridge Higher Certificates, which carry greater weight than the London University Examination."<sup>11</sup> After this year the London Examinations, which had gradually obliged candidates to spend an increasing amount of time on 'uncongenial subjects,' were no longer used to furnish an outside standard of efficiency for the Catholic Colleges. Henceforth the Higher Certificate Examination became for Catholic Colleges, what it

<sup>11</sup> "Report of First Annual Conference of Catholic Colleges," p. 18.

had been for many years previously, amongst the Public Schools of England, a common Examination, which supplied a standard of comparison at the close of the Humanities. It is worthy of note that, since 1896 the London University has completely remodelled its examinations, so as to make it possible to omit 'uncongenial subjects' and to concentrate upon a more thoroughly classical course. Most of the Catholic Colleges, a little later, began to send students to Oxford or Cambridge, availing themselves of the privilege newly granted by the Holy See. About the same time Ushaw began to utilise Durham University, which is almost at her doors. As residence at Ushaw counts as residence at the University, since her affiliation with it the students who frequent the University, live at the College and go into Durham for the lectures which occupy the mornings only; they are enabled in this way to combine the advantage of University teaching with the guarding influence of College life. The connection with Durham University began in 1900 and since then four students have taken the M. A. degree, and of those who have passed the B. A. Honours Examination, three have obtained a First Class at the final Examination. Science, Philosophy, Theology—both Dogmatic and Moral—are in the hands of Professors, who have been specially trained at foreign universities. The Doctor of Science took his degree at Louvain University, which is also responsible for the special training of the Professor of Moral Theology. The Professors of Philosophy and of Dogma took their doctors' degrees in Rome, the Professor of Scripture obtained his in Germany—after studying at Bonn and at Freiburg in Breisgau. In all these cases students, who had already gone through their course at Ushaw, were selected for a special training; long experience has taught that, as a general rule with one or two striking exceptions, the best work is to be got from a professor who understands the spirit of the College in which he is going to teach, and is in thorough sympathy with it.

During the 114 years of her existence in the North of England, Ushaw has had under her charge over 4000 students; and of these more than 900 became priests. Among them are

three Cardinals: Card. Wiseman, Card. de la Puente, Archbishop of Burgos, and Card. Merry del Val, the present Secretary of State to Pius X; four Archbishops—including the present Archbishop of Westminster, who was in part educated at Ushaw—and 26 bishops, six of whom are at present members of the Catholic Hierarchy in this country and one a Bishop Auxiliary. The President of Ushaw, who is also Bishop of the Diocese of Hexham and Newcastle, Right Rev. Thomas William Wilkinson, had no part of his education at Ushaw. On his conversion to the Catholic Church in 1846, he followed the example of so many of the converts and went to Oscott under Bishop Wiseman, who was then President. He was ordained at Ushaw in 1848. After establishing a number of missions and filling most positions of importance in the Diocese, he was consecrated in 1888 and became Bishop of Hexham and Newcastle in the following year, and President of Ushaw in 1890, where his work has been productive of great prosperity to the College.

JOSEPH CORBISHLY.

USHAW, ENGLAND.

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## DR. RUSSELL OF MAYNOOTH.

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The best remembered and most distinguished of all the Maynooth Presidents was Dr. C. W. Russell. Other eminent men occupied the Presidency of the great Irish College before him and after him, from the first President, Dr. Hussey, distinguished alike in the domain of diplomacy and sacred science, down to his immediate predecessor, Dr. Renehan, and his successor, the present Archbishop of Dublin; but none fills so large a space in its annals, none was so exclusively and completely identified with it, none so impressed his personality, his mind, and his spirit upon it, none contributed so much to its development, its growth and its influence as Dr. Russell. He gave it of his best; he gave his whole life to it. He might, like other Presidents, have taken a prominent place in the ranks of the Church's Hierarchy, but he elected, and wisely elected, to remain where he was and what he was; motivated thereto partly by that self-abnegation which was one of his chief characteristics, and partly by the deep and unalterable conviction that his special mission was the formation of priests, one of the sublimest missions with which a human being could be charged, as the able biographer of one of the most perfect types of the Christian priesthood calls it;<sup>1</sup> one of the very noblest works which can possibly occupy the intellect or engage the affections, as Dr. Ward designates it in a letter to Cardinal Wiseman. As a bishop, his solicitude and sphere of action would have been confined, more or less, to the particular diocese assigned to him; but, as President of Maynooth, his influence was extended to the whole Irish Church. All the priests trained under him carried his spirit and teaching with them into every parish in Ireland. What the Episcopacy lost, Ireland gained.

He was one of the makers of Maynooth. History vaunts

<sup>1</sup> Life of Jean Jacques Olier, Founder of the Seminary of St. Sulpice, by Edward Healy Thompson, M. A., p. 413.



the makers of empires and kingdoms, but it takes little note of the makers of colleges, of those seats of learning which are like citadels dominating the empire of the mind. Maynooth is one of these; a great Catholic, intellectual and national possession. It is unique, for Ireland is the only country that possesses one great national college for the education of the clergy of all its dioceses united together. If it has achieved the high distinction of becoming, what Cardinal Newman calls it, the largest and most important seminary in Catholic Christendom, a great deal of the credit redounds to Dr. Russell's prolonged presidency, to the impetus he gave to ecclesiastical training and culture, above all to the inspiring example of his own spirituality, refinement, cultured taste and wide erudition which raised the tone of the college.

"It is the nameless and subtle influence of the virtues and noble endowments of its teachers and superiors," says Dr. Brownrigg,<sup>2</sup> Bishop of Ossory, "that chiefly invests any college with the sacred, tender and beneficial character of Alma Mater."

Maynooth has been the "mother of myriads of souls," of generations of priests who have propagated the faith of St. Patrick, far and wide; and many of them were prepared for that apostolate under the vigilant eyes and paternal guidance of Dr. Russell. "To Maynooth his memory in a particular manner belongs," wrote his nephew, Father Russell, S. J., the gifted editor of the *Irish Monthly*. "He was in some respects more closely and more prominently identified with this grand institution than any other of the many holy and learned men who have spent their lives in the service of the beloved Alma Mater of the Irish priesthood. He is inseparable from Maynooth. While he lived he was invariably spoken of as 'Dr. Russell, of Maynooth,' and the two names, which recall so much, will always be linked together."

The Russells of County Down came from what in Ireland is called an old stock. Of Anglo-Norman descent, they are to be classed with those settlers who, like the famous Geraldines,

<sup>2</sup> Letter to Rev. M. Russell, S. J., quoted in *Irish Monthly*.

became more Irish than the Irish themselves. In the reign of Henry II, Robert De Russell or De Rossell<sup>3</sup> (a cadet of the house of Kingston-Russell, whence the ducal house of Bedford) accompanied Strongbow to Ireland, and after the death of the latter, went with DeCourcy to Ulster, where, in reward for his services in that province, he was granted lands in the barony of Lecale in the County Down.

In 1316 Thomas Russell was created Baron of Killough, a small seaport town in the east of the county. For eight generations the line of succession remained unbroken. Almost all these Russells intermarried with Celts; with the MacCartans, the O'Neills, the MacDonnells of the Glens, the Savages of the Ards and Portaferry, and the Macans. In the reign of Elizabeth the Russells branched off into four divisions: 1, the Russells of Killough; 2, the Russells of Bright and Ballyvaston; 3, the Russells of Rathmullan, and 4, the Russells of Ballystrew and Coniamston.

The family to which the subject of this biographical sketch belongs descend from a collateral branch of the Russells of Ballystrew. In 1749 George Russell of Ballystrew married Elizabeth Norris. Their son, Charles, who became a corn merchant in Killough, a small fishing town about five miles from Downpatrick, and died in 1828, was the father of Charles William Russell, who became President of Maynooth College, and of Arthur Russell, whose son Charles was Lord Russell of Killowen, Lord Chief Justice of England. The child who was destined to preside so long over the college of St. Patrick was born in the ancestral town of Killough on May 14, 1812, within a short distance of the grave of the Apostle of Ireland. There is something appropriate and suggestive in the juxtaposition of the birthplace of one to the resting place of the other; in the proximity of the typical Irish home, in which one who

<sup>3</sup> In a letter dated Maynooth, Oct. 29, 1836, Dr. Russell, then a student, wrote home: "I have discovered the derivation of our name Russell. It is German and means 'a snout,' 'a nose.' I think no one will doubt our claim to it. But I am keeping this snout business a secret. It would ruin me here." See introduction to *Life of Lord Russell of Killowen*, by R. Barry O'Brien, for the genealogy of the Russells of Down.



was to have so large a share in the training of the Irish priesthood, in preparing them for the great mission of perpetuating and propagating of the faith of St. Patrick, had that faith inculcated and fostered in him by pious Irish parents, and the grave of the national Apostle, the grave upon which fourteen centuries before shone the mysterious light, symbolical of the supernatural radiance with which the gospel he preached by word and work illumined the land. Such was the home in which the child, Charles Russell, learned to love God and to acquire that priestliness of soul which a friend of his later on singled out as his most striking characteristic; and which, it may be added, more even than his intellectual culture and erudition, qualified him to be the master and moulder of men whose glorious mission it is:

"To waft abroad, at home to guard from taint  
The faith that made this land the martyr saint  
Of Christian lands, the suffering Holy Isle,  
Which greener from the stormy waves doth smile—  
To feed the love our Erin aye displayed  
For Jesus' Mother that each Celtic maid  
May smile in virgin dignity, and be  
What generous strangers have rejoiced to see.  
In the poor homesteads of our scattered race—  
Rich in God's gifts of purity and grace.  
With these three names, prized in heaven at least—  
Maynooth, the Irish Race, the Irish Priest—  
Long with these names close linked shall be thy name  
And grateful blessings shall thy memory claim." <sup>4</sup>

This "priestliness," was hereditary. Dr. Russell was the first of eight priests that the Russells and McEvoy<sup>5</sup> gave to the Church in the nineteenth century. These families, Father Russell records, had managed to emerge from the penal days with a fair stock of money or land, and with their heritage of Catholic faith intact.

To show what a change took place in the position of Catholics in the north of Ireland during Dr. Russell's lifetime, he

<sup>4</sup> To C. W. R. on reading a certain page of the "Apologia" in *Erin Verses*, Irish and Catholic. By Rev. M. Russell, S. J., pp. 21-26.

<sup>5</sup> His mother was Anne, daughter of Peter McEvoy of Drogheda.

further notes that the year of his birth was the year in which Dr. William Crolly, then 32 years of age, gave up his Maynooth professorship to take charge of the parish of Belfast, which comprised not only the entire town but a densely-populated district, more than thirty miles in length, in which there were nine or ten important towns and villages; that his only assistant in the work was a young curate just ordained, still remembered by many as Father Bernard Macauley of Downpatrick; and that for all this territory there was one solitary little chapel, in a mean lane in Belfast, capable of holding about 150 persons.

Though the family had formed early ties of acquaintanceship with the Jesuits, of which Father Russell in his anecdotal "Memorial notes," recalls some interesting incidents, and though his elder brothers were educated at Clongowes—the well known Jesuit college which is to Ireland what Stonyhurst is to England—it was not the black-robed brethren of Loyola who were intrusted with his education. His first teacher was Lucy Fitzsimmons, a Catholic schoolmistress at Killough; but, curious to relate, most of his early education was subsequently received from Protestants, from Mr. Hamilton and Dr. Needham at the Drogheda grammar school, where he was sent when he was about nine, and where he learned the Latin grammar in six weeks, and from Rev. Dr. Samuel Neilson, who kept a high class school in Downpatrick,<sup>6</sup> four miles off, to which he rode daily on his pony, until he was fourteen, when Dr. Neilson reported to his father that he had learned all that Downpatrick school was meant to teach.

He seems to be one of those whose vocation to the priesthood is taken for granted from the first; was called by his neighbors "the wee priest" long before he opened a book of theology; and it was a matter of course that when he left off attending Downpatrick school he was sent to compete for a place in Maynooth. Dr. Crolly, then Bishop of Down and Connor, afterwards primate, was fond of telling that when Charles Russell's turn came for being examined, he was found playing ball. He succeeded brilliantly, and, young as he was, he was at once sent

\* Very many distinguished priests of the diocese of Down and Connor received their early education at this school.

to Maynooth. In his first letter home to his mother, dated August 29, 1826,—three months after his fourteenth birthday—he wrote with cautious reserve: “I like the place well enough so far.” He later liked, or loved, the place so much as to prefer it to all others. “He little thought,” observes Father Russell, “that in this place he would live till death and be buried there, after having been its president longest of any in its first hundred years, namely 23 years, from 1857 to 1880—the three next being Dr. Montague, who ‘reigned’ eleven years, Dr. Renehan, twelve years, and, before these, Dr. Crolly, who approached nearest with his nineteen years.”

These letters to the old and young folks at home from the college student, from which Father Russell quotes largely, display that affectionateness which, next to priestliness, was one of his most marked characteristics. His literary aptitude early developed itself. He read and wrote much. No “bookful blockhead ignorantly read,” he read studiously and systematically, mentally assimilating what he read. Not content with listening attentively to the reading in the refectory, he prepared the matter beforehand, so as to follow it intelligently and impress it on his memory. He also early applied himself, in the same systematic way, to the acquisition of languages, his linguistic attainments qualifying him in after years to be the biographer of the famous polyglot Cardinal Mezzofanti. During his spare minutes in the morning he contrived to acquire Italian, to which he added Spanish, and devoted himself earnestly to the study of Hebrew. “The laborer,” he wrote in November, 1829, “is fully compensated by the pleasure of the study; and if years have been spent in the study of Spanish for the pleasure of reading *Don Quixote* in the original, surely I should not grudge a small portion of my time to the study which will enable me to read the Sacred Scripture in that beautiful and sublime language.” His teacher in Scripture and Hebrew, in which he won the first prize, was the Rev. Lawrence Renehan, whom he was afterwards to succeed as president of the college, and his class was the first to study theology under the Rev. John O’Hanlon, who became so distinguished for his knowledge of Divinity and Canon Law. The completion of his course of

Theology was coincident with the completion of his twentieth year (1832) when he was received into the Dunboyne house. He had the advantage of studying under very able professors, including Rev. Jeremiah O'Donovan, D.D., the translator of the catechism of the Council of Trent and author of a four volume work on "Rome, Ancient and Modern;" Rev. Christopher Boylan, Rev. Charles McNally (afterwards Bishop of Clogher); Dr. Nicholas Callen and Moore Stack, a famous elocutionist, both on and off the boards, for he had been an actor before being a professor. Russell regarded his advent as "a great acquisition," for there is no one, he said, who will not acknowledge the deficiency of the Irish Catholic Clergy in this particular.<sup>7</sup>

Elocution, in which Stack was a distinguished proficient and which he taught at Maynooth for more than twenty years with great success, Russell looked upon as "next to the studies required for the confessional, the most material point in a clergyman's education." He had the equally great advantage of having as College contemporaries several fellow students of mark; for, it is in this congenial companionship in a common pursuit, this daily intercourse and interchange of ideas, this contact of mind with mind, the silent and subtle influence of example added to the stimulus of emulation which imparts to a college its tone, stamps its teaching with a certain *cachet*, secures the continuity and vitality of its traditional *esprit* quite as much as what falls from professors' lips or is read in class

<sup>7</sup> Nicholas Moore Stack was born at Listowell, county Kerry, on March 19, 1798, and died in August, 1854. Besides Maynooth, the students of Carlow, Oscott and Old Hall were trained by him in elocution. Although he had left the stage, disliking the class of people with whom it brought him in contact, some of the Maynooth professors could not reconcile themselves to even this remote association with the theatre. He belonged to a highly respectable family and impressed Father Mat Russell in the early fifties, as he had impressed his uncle in the early thirties, as a perfect gentleman, as well as a perfect master of elocution of a restrained and unaffected kind. Dr. Russell's letters in his student days bear frequent testimony to the influence which this gifted man exercised in the college, where he had no successor until 1879, when Mr. Motler was officially appointed lecturer in elocution—a position which Mr. Stack was never formally recognized as occupying.

books. Among his classmates were the future Bishop of Kildare, Dr. Lynch, and Denis Florence McCarthy, who like another Maynooth student and poet, J. J. Callanan of Cork, whose fine lines on Gougane Barra and Mary Magdalen will perpetuate his name, abandoned the priesthood for poetry, reverently refraining from proceeding to ordination from a conviction that they were not "called as Aaron was." Both ever cherished an affectionate remembrance of their college days.

The terrible cholera epidemic which visited Ireland in 1832, led to Charles Russell spending his twentieth birthday, May the 14th of that year, in the midst of his family—the only birthday he was ever to spend at home since he left his father's fireside<sup>8</sup> for college in the beginning of his fourteenth year.

A uniformly successful collegiate course (he was "first of first" in Hebrew in 1831) marked out Charles Russell for distinction from the start. Elected to the Dunboyne Establishment in 1832, when the Rhetoric chair became vacant in 1834 he prepared to compete for it, but he waived his claim in favor of the Rev. Thomas Furlong, afterwards the pious Bishop of Ferns, promoted thereto. On February 13, 1835, when he still lacked three months to complete the twenty-three years which even with the dispensation granted in Ireland were required to make him eligible for priesthood, he was appointed to the chair of Humanity. On the thirteenth of June following he received ordination, and his last surviving sister notes that the alb worn by him at his first mass in Killough on June 16, 1835, was around him in the coffin forty-five years after.

The manner of his appointment, and the opinions previously expressed by some of the Bishops, show, says his nephew,<sup>9</sup> that his reputation for learning and ability stood already very much higher than one might surmise from an inspection of the premium list. That reputation was soon to extend far beyond the college, upon which it was to reflect additional lustre, as his sphere of action, no longer confined to the class-room, became widened. In 1836 began his forty years' connection with the

<sup>8</sup> Early in his course he lost his father, who died Oct. 29, 1828. His mother died four years after his ordination.

<sup>9</sup> *Irish Monthly*. Art. "Dr. Russell's Literary work," by Rev. M. Russell.

*Dublin Review*, which absorbed the chief part of his working lifetime, the very last of his writings, a "Critical History of the Sonnet," appearing in its pages in 1877. He was finishing his twenty-fourth year and his first as a Maynooth professor, when the idea of a Catholic counterpart to the *Edinburgh Review* first mooted by Mr. Michael Joseph Quinn,<sup>10</sup> a barrister and journalist, took visible form in a high-class periodical which, in the words of the Bishop of Salford, faithfully reflects all the great contemporary movements in Church and State, in education and literature, in scientific discovery and exploration, and from the pages of which one might compile a history of the times.<sup>11</sup>

It was in 1836, records Cardinal Wiseman in the preface to *Essays on Various Subjects*, "that the idea of commencing a Catholic Quarterly was first conceived by the late learned and excellent Mr. Quinn, who applied to the illustrious O'Connell and myself to join in the undertaking." Wiseman, then thirty-four, was, as Father Russell calls him, "merely a brilliant bird of passage in England,"<sup>12</sup> Rome, where he was the rector of the English college, being his home. O'Connell, though absorbed in politics, agitating for repeal, after achieving emancipation, entered with characteristic energy and enthusiasm into the project, subscribed to the guarantee fund, and later on, circularized the bishops into its favor. "The choice of the title of the Review," observes Dr. Casartelli, "was dictated partly, we should imagine, by way of distinction in contrast with the *Edinburgh*—the name of the Irish capital symbolizing a country as essentially Catholic, as that of the Scottish capital seemed suggestive of Knox and Calvinism; and partly because it was intended to appeal very largely for its support, both monetary and literary, to the Green Isle of Erin, whose verdant livery has ever been the distinctive color of the *Dublin*, and whose national arms,

<sup>10</sup> An Irish barrister who joined the English bar. He had been correspondent for the *Morning Chronicle*, in Spain, and published two books, *A Visit to Spain*, and *A Steam Voyage Down the Danube*. He was born in 1796 in Thurles, where his father owned a brewery, and died in 1843.

<sup>11</sup> *Dublin Review*, April 1896. Art. I.—"Our Diamond Jubilee," by Dr. Casartelli.

<sup>12</sup> Rev. M. Russell, S. J., in a "Roll of Honor; Irish Prelates and Priests of the last century." Page 167.



with the old motto *Erin Go Bragh*, in the proper Erse character, duly figured on the cover of every number of the original Series, and in smaller form in those of the Second Series. The review has, indeed, from the beginning always been published in London, but the connection with Ireland was from its earliest days very close. At least one-half, oftentimes much more, of the literary matter of the original series was produced in Ireland; and Irish topics, political, social, educational, or literary, constantly occupied an important share of each quarter's bill of fare."<sup>13</sup>

Dr. Russell's contributions commenced in the second issue, July, 1836, after which for twenty years every number almost without exception had an article from his pen, generally two, sometimes three, and once at least five, besides short notices of books. "His articles," Dr. Casartelli says emphatically, "were no mere 'pot-boilers;' very many of them were of the highest merit." He calls the original series (May 1836—April 1863) the Wiseman-Russell series "from the two eminent litterateurs to whom the lion's share of the work and the chief credit of its high literary excellence are undoubtedly due." Though, as Father Russell says, "the guiding spirit was Nicholas Wiseman, who sustained it through all vicissitudes almost till his death," Dr. Russell was more of an associate editor than an ordinary contributor; in fact, Cardinal Wiseman, writing in 1846, expressed his regret at hearing a rumor of Dr. Russell's intention to "retire from the editorship of the *Dublin*." Dr. Casartelli brackets him with Wiseman and O'Connell—a *trinum perfectum* of worthy co-workers—as one of the makers of the *Dublin*.

His connection with the *Dublin Review*, in which he continued his active co-operation up to the beginning of 1877, brought him into close relations and frequent correspondence with Cardinal Wiseman, who wrote him on Easter Day, 1841:—"I am much obliged to you for your kind and flattering letter, and am glad to have so sound and respectable a supporter, where I dare say I shall stand in need of such." This was doubtless

<sup>13</sup> *Dublin Review*, April, 1896, *loc. cit.*



in reference to his attitude towards the converts,<sup>14</sup> first fruits of the Oxford movement, who were then being welcomed into the True Fold by the great Churchman, whom English converts should ever hold in grateful remembrance, and to whose elevation and breadth of mind, clear insight, large heartedness and sympathy so much of the progress of Catholicism in England is to be credited; for, further on, he writes: "I can assure you that what appears on the surface is nothing to what is working in the deep, and the Catholic movement is not merely, as some imagine, in the outward forms and phrases adopted by the Tractarians, but it is in their hearts and desires. They are every day becoming more and more disgusted with Anglicanism, its barrenness, its shallowness and its stammering teaching. Their advance is so steady, regular, and unanimous that one of two things must follow: either they will bring or push their Church with them or they will leave her behind." To many who left her the *Dublin Review*, like its chief editor, became a center of attraction,<sup>15</sup> a source of light and leading, until gradually the leaders of the Tractarian movement, after being combatants, became contributors. It was a now famous article in No. 13, of the Wiseman-Russell series (August 1839) in which Dr. Wiseman dealt with the Anglican Claim and quoted the solemn sentence of St. Augustine, "*Securus judicat orbis terrarum*"—words which kept ringing in Newman's ears and struck him with a power which he had never felt from any words before

<sup>14</sup> In a letter to Dr. Russell from St. Mary's College, dated Feb. 24, 1847, he wrote, "I have three communities, beside the College (and they are all composed of converts) dependent upon me for guidance, formation, and some for temporal support; and I have not a soul to consult or lean upon in any way in such matters. In everything that relates to the conversion movement, I feel perfectly alone, solitary, isolated. I have no one near me from whom I dare ask advice. I am often ready to sink under burdens which I can share with no one; and the oppression of hidden grief which almost habitually weighs on me *no one knows*." Readers of Mr. Wilfred Ward's admirable biography of Cardinal Wiseman will understand what is implied in this painful passage in a private letter in which he unburthened his mind to one, who, like himself, was kindly disposed towards converts, and had an important share in the work of bringing the leader of the Tractarian movement into the Church.

<sup>15</sup> "The cardinal, too, naturally creates a center of thought and action about him." Letter from Dr. Newman to Dr. Russell, Dec. 24, 1850.

with a cogency that was thought-compelling, throwing a new light upon every controversy and absolutely pulverizing the *Via Media theory*,—that was the shadow of a hand upon the wall to John Henry Newman and put the thought into his mind that: “the Church of Rome will be found right after all.”<sup>16</sup> If the *Dublin Review* had no other title to gratitude, says Dr. Casartelli, it might securely rest its fame on having given to the world that Article VI, of its thirteenth quarterly number, whose effect has been more far-reaching than any other magazine article ever written.<sup>17</sup>

More far-reaching still was the influence of Dr. Russell, of whom Newman in his *Apologia*,<sup>18</sup> wrote “He had perhaps more to do with my conversion than any one else. He called upon me in passing through Oxford in the summer of 1841. He called again another summer on his way from Dublin to London. I do not recollect that he said a word on the subject of religion on either occasion. He sent me at different times several letters; he was always gentle-minded, unobtrusive and uncontroversial. He let me alone.” Dr. Russell, whom Newman in this passage

<sup>16</sup> *Apologia*. New Edition. Longmans: 1905. Pp. 117-118.

<sup>17</sup> *Dublin Review*, April, 1896.

<sup>18</sup> New edition, 1905, p. 194. This, the first intimation that Father Russell had of his uncle's share in Newman's conversion, drew from the editor of the *Irish Monthly* the lines, “To C. W. R. on reading a certain page of the ‘*Apologia*’ beginning:

“Again betrayed; Another of thy deeds,  
Performed by stealth to help a brother's need.  
Divulged by happy accident at last.”

Newman, to whom ten years later Father Russell sent them, in acknowledging the receipt of these “beautiful lines,” said: “I call them beautiful, first of all, because they breathe so tender an affection and so grateful an attachment towards dear Dr. Russell, showing how the vows of religion may detach the heart from all earthly objects without separating it from what is pure and heavenly in them and spring from the new birth—and next because your lines are so simple and natural, and express without effort what is so spontaneous in your thought and feeling.” Dr. Russell, when they were sent to him by a relative, wrote to the author to say that he only wished a hundredth part of what his nephew wrote of him were true; adding “Indeed I should rather say that I wish it were all true, not for my own sake, but that I may be able to discharge what are the responsibilities of the position in which I am placed.”

calls "my dear friend" saw, with his spiritual insight, that grace was doing its work in his soul and left him to the safe guidance of the "Kindly light" he had invoked.

The conversion of England was the master passion of the great cardinal's life; for it he wrote, spoke, toiled, prayed, suffered, for it he lived, and for it he labored until he drew his last breath. When, therefore, he heard with dismay of his near elevation to the Cardinalate which he thought would involve perpetual exile to Rome, binding him, as he says, in golden fetters for life, cutting off all his hopes and aspirations, all his life's wish "to labor for England's conversion in England, in the midst of the strife with heresy, and the triumphs of the Church," it was to Dr. Russell he turned for sympathy, when in a letter marked private and confidential he communicated the painful secret, adding "this is even humiliating; for I own that, consulting one's human feelings, to stand at the helm in the capital of this empire, in such a crisis, while the Church is bearing all before it, is a nobler position than to be one of a congregation in which one may have the power of giving one vote in favor of the right."

Dr. Russell's intimate association with the two great churchmen who had such a determining influence upon religious thought in England in their epoch—an epoch of transition which marked the parting of the ways between the views and methods of those who were called the "Old Catholics," and the confluence of the two currents of opinion represented by the fervent converts rapidly returning to the fold—laborers of the eleventh hour intent on redeeming lost time—and the Roman spirit personified by Wiseman—give an abiding interest to his life and make the personality of the Maynooth President an important factor in the history of the time. No one will now contest the fact that the progress of Catholicism in England in the nineteenth century was largely due to the forward impulse given to it by the converts, converts of the true type who made complete submission, in whose hearts gratitude to God for the great grace they had received was welling up and finding expression in zealous words and acts, not half-hearted converts who were only intellectually convinced and posed as self-missioned reformers

or critics. They brought with them a new spirit which they infused into the Catholic body. They had not, like the old Catholics, been born and reared under the shadows of the penal laws and under their depressing influence. Unlike those English Catholics who meekly and timidly called themselves "Catholic dissenters," classing themselves statistically, if not theologically, with those numerous dissenting sects which abjured the Establishment and all its works and pomps, until emancipated by O'Connell, who had to count with them more as opponents than auxiliaries in the battle for civil and religious liberty he was waging, they were the sons of free-born Englishmen, who from their cradles had breathed the life-giving breath of freedom. They brought with them the atmosphere of freedom in which they had lived and the culture of the great universities, along with a spirit of zeal and progressiveness in contrast to a certain element of stagnation and sterility. They could speak to Englishmen as Englishmen. They knew both sides of the question; they could say to those who remained behind, "we were once as you are; we have come out of the land of bondage into the Promised Land, out of darkness into light." "I see no insurmountable difficulties in Oxford against the return of unity," Wiseman wrote; "the passions of men and the gross prejudices of the mass of people are our real adversaries. The latter, *they* (the Tractarians) are more likely to remove than we are; the portion of the former which belongs to our own body we must study to remove."<sup>19</sup> What strenuous efforts have been made to remove them, have been made known to the world by Mr. Wilfred Ward.<sup>20</sup>

It is now obvious that if Manning and Wiseman, those men of Providence, as the Pope called them, had not prevailed, the progress and expansion and the ascensional movement of Catholicism in England in the last century would have been retarded by fifty years. So much may be said without any disparagement of the Old Catholics, of the venerable traditions they represented and cherished, or of the good they wrought. As the English poet philosophically observes—

<sup>19</sup> Letter to Dr. Russell quoted by Father Russell, S. J., in *Irish Monthly*.

<sup>20</sup> *Life and Times of Cardinal Wiseman*, Vol. II, Chap. xxiv.

"God fulfils Himself in many ways,  
Lest one good custom should corrupt the world."

An ascetical writer has said that it is more difficult to get men to advance from good to better than it is to get them to change from bad to good. The Old Catholics were too content with the mere tolerance grudgingly conceded and felt that they had gained as much as it was possible to gain, when they were emancipated. It needed new men with a new spirit to create a forward movement which, progressing along with an advance in religious fervor and zealous propagandism, was to identify them with the public life and spirit of the nation; self-assertive and self-centred, claiming to share in the fullest extent in the civil freedom long monopolized by their Protestant fellow-countrymen. It was the converts who made this movement. And it was Dr. Russell's high privilege to lead the greatest of them into the Church,

Guiding faith's pilgrim to her one true Shrine,  
Pilgrim far famed in whom God designed to see  
Fit instrument for work sublime.<sup>21</sup>

Father Russell does not hesitate to call "a special inspiration" the idea which prompted the Maynooth professor to write to Mr. Newman a letter—the first communication the leader of the Tractarians had with a Catholic mind—which opened up a correspondence that had such a momentous result, and as Mr. Wilfred Ward says, "issued in a close and life-long friendship." "I can hardly account to myself for the impulse by which I was induced to write to Mr. Newman" wrote Dr. Russell to Bishop Wiseman (then at Oscott) on April 20, 1841: "It was on Holy Thursday. I had just celebrated the public service of the day,<sup>22</sup> the thought came upon me that perhaps I might do some good by writing in a friendly spirit on that portion of his Tract which regarded the mystery of the day—Transubstantiation. I yielded to the impulse and showed him how far he had misconceived us." He showed him much more and re-

<sup>21</sup> Rev. M. Russell, S. J., in "*Erin Verses*," pp. 21-26.

<sup>22</sup> The one mass of which he was the celebrant.

moved many more misconceptions as the correspondence continued, until the "encircling gloom" of doubts and misgivings having been completely dispelled, Newman wrote that brief but epoch-marking letter to his Maynooth correspondent, headed with the memorable date line "Littlemore, October 8th, 1845," in which he announced his conversion in these simple words, "You have felt that interest in me, that you will be glad to know that I am expecting this evening Father Dominic,<sup>23</sup> the Passionist, whom I shall ask to admit me into the bosom of the Catholic Church."

Father Russell says it is impossible to determine when the correspondence between Oxford and Maynooth began, and it is much to be regretted that Dr. Russell's share therein is unfortunately lost. Looking back to this time the great English Oratorian wrote on St. Patrick's Day, 1875, to Father Russell: "Dr. Russell is certainly a pattern man, and struck me before I was a Catholic as no other Catholic did. He made a great impression on me; so much so that in my *Apologia* I said I had seen him more than once, whereas he assures me this was not the case. He wrote to me often."

When in 1864, Newman was busily engaged in his *Apologia*,<sup>24</sup> in thanking Dr. Russell for "the true encouragement" his letters gave him, he wrote, "letters such as yours came to me as the stimulant or refreshing applications which are administered to a man who is at some hard bodily toil, and were as acceptable as they were serviceable. It was a great pleasure to find that your name came so naturally into my narrative." Ten years later, when for the first time he put his own name on the title page of "Loss and Gain" in the new uniform edition of his writings, he associated therewith the name of the President of Maynooth, previously apprising Dr. Russell to whom he wrote, "I have coveted the permission to print your name with my own, first from the

<sup>23</sup> Rev. Father Dominic of the Mother of God (Barberi), founder of the congregation of the Passion in England and Belgium. See his life by Rev. Pius Devine, C. P., pp. 175-178.

<sup>24</sup> Originally published in weekly instalments stretching over some months in order, says Mozley, to give Kingsley an idea of eternal punishment.



pleasure of associating myself with you in public, and next from the fitness and desirability of its being dedicated to one who has ever shown such sympathy with the Oxford thought and Oxford men. As I love Oxford myself with a sort of filial love, so I love one who of all men whom I knew external to Oxford, has felt the most kindly to Oxford." In the dedicatory letter itself he gives more formal expression of his recognition of the "warm and sympathetic interest," Dr. Russell took in Oxford matters thirty years before, and the benefits which he derived personally from that interest, modestly apologizing for the volume, which "over and above its intrinsic defects is, in its very subject and style, hardly commensurate with the theological reputation and the ecclesiastical station of the person to whom it is presented."

In 1850 Dr. Russell invited him to visit Maynooth, which he did two years later; and Newman, who urged him to make the Birmingham Oratory a half-way house in his journeys to and fro between Maynooth and London, when sending his New Year's greeting to the president and professors in 1863 added: "May the Irish church and the Irish people rise year by year in influence and in the qualities necessary for exercising influence well." In 1875, when the foundation stone of the splendid collegiate church, the *magnum opus* of Dr. Russell's presidency was laid, in response to the request from the President, whose feeling of affectionate attachment he warmly reciprocated, he publicly expressed his regret at his inability to be present at the ceremony, accompanying the expression of his regret with his hearty congratulations to the president, professors and the whole College "that the great day is at length granted to you, which you have so long desired and had in prayer. You have now for many years," he went on, "had collegiate buildings suitable to the dignity of the largest and most important ecclesiastical seminary in Catholic Christendom, suitable, as far as they went, for the chief part of the original design had yet to be brought into effect." "But," he added, "the chief feeling which rested on your guest, when admitted to that most touching spectacle,



your ordinations, was one of sorrow that the sacred rite, which sent out clergy all over Ireland, was administered in a building which spoke of its past times of persecutions, rather than of its triumphant present. Now that with the Divine blessing, this desideratum is to be supplied, it is natural that I who with many others have at various times met with such great civilities from your professors, and who have for more than thirty years, had the blessing first of your charity toward me, and then of your friendship,<sup>25</sup> should receive the announcement of it which you have made me, with sincere and warm satisfaction. Be sure, my dear Dr. Russell, when the day comes, you and yours will be in my thoughts, and thus I shall take part in your auspicious act and its attendant festivities, as if I were not so many miles away."

The erection of this beautiful church which the late Mgr. Molloy described as "a magnificent structure which in the massive character of the walls and stately outline of its form can almost rival the college chapel of the most splendid institutions in Oxford and Cambridge,"<sup>26</sup> was the realization of a great ideal which had been before his mind for many years—a church which should be a centre in which to bring together all the traditions and memories of the National Church, each province and each diocese finding its place in special chapels or altars or painted windows, etc., and each vying with its neighbor in contributing to the glories of the common Mother of all. As originator and president of the Irish Ecclesiological Society he had given much thought to the study of Christian art and encouragement to the practice of ecclesiastical architecture in Ireland. For years he labored energetically and resolutely at this great achievement, carried on an extensive correspondence, organized collections in every diocese, and hav-

<sup>25</sup> When in 1879, the history of Newman's life received its fitting consummation in the elevation of the distinguished convert to the cardinalate, one of the first to congratulate the eminent *porporato* was the President of Maynooth, and it was to Newman the last letter that Dr. Russell wrote with his own hand, was addressed from Killough on September 21, 1879, after he had resigned the Presidency.

<sup>26</sup> Address delivered before the British Association in Dublin.

ing sent out circulars in all directions, describes himself in a letter to Lord O'Hagan as "sitting like an expectant spider in his web, watching the result." He did not live to witness the completion of the second edifice, a masterpiece of architecture, designed by his friend James J. McCarthy, one of Welby Pugin's ablest pupils, and the last work of that eminent Irish architect, who has given visible and enduring embodiment to Dr. Russell's idea; but as Aubrey de Vere said, his name will be associated with it for many a year after we have all passed away from the scene. De Vere commemorated the event in five sonnets first published in the *Irish Monthly*, and Rev. Joseph Farrell, the accomplished author of "Lecturers by a Certain Professor" made it the subject of a fine poem in blank verse foreshadowing a time which, like Dr. Russell, he did not live to see. The collegiate church was not the only addition he made to the development and embellishment of the college which was his heart's first home and the center and scene of all his work. He substituted for the primitive old building that had hitherto served the purpose, the present infirmary; beautified the cemetery; planted two noble rows of trees in the college park near where his remains now rest; adorned the arches of the corridors with appropriate texts; covered the cloister walls with portraits of Irish bishops and the senior refectory with the portraits of the presidents and former professors,<sup>27</sup> and began the formation of an ecclesiastical museum; while his private collection of books, the accumulation of years of judicious book hunting, now enriches the magnificent College library. He was no mere book-collector of the bibliomaniacal type, who formed a collection to gratify the vanity of possessing so many rare volumes and first editions, toying with literature, but read what he had acquired as he had read and studied during his student days. Even before that, the literary habit was formed in the book-loving atmosphere of his home at Killough where the fireside circle, much given to story-telling and story-reading, followed with intelli-

<sup>27</sup> It arose out of a happy thought suggested by Cardinal Wiseman, soon after Dr. Russell became President.

gent enthusiasm the whole series of the Waverly Novels when they first burst upon the world.<sup>28</sup>

The literary work of the ripe scholar of after years, who, as a young Maynooth professor of twenty-four, began his long literary career with his contributions to the *Dublin Review*, displaying maturity of style and solidity of learning, was varied and voluminous; the intellectual output of a richly-stored mind, a mine of information on a wide range of subjects. In the opinion of Aubrey de Vere he was the very type of a literary character. A frequent and high valued contributor to the *Edinburgh Review*,<sup>29</sup> the famous quarterly which made the reputation of Macaulay and Sydney Smith, in a remarkable article on the marvelous linguistic attainments of Cardinal Mezzofanti—at once translated into Italian, French and German—he prefaced these laborious searches extending over three years (1855-57) involving a tedious, costly and extensive correspondence over all parts of the world, often with missionaries in distant lands outside the range of ordinary postal communication, which resulted in the production of a masterpiece of biography, his monumental "Life of Cardinal Mezzofanti," to which he prefixed an introductory memoir of eminent linguists, ancient and modern, in itself alone the fruit of great labor and most painstaking study. "Germany, France and even Italy herself," proudly proclaims Father Mat Russell, "have accepted the work of an Irish priest as the final and authoritative biography of the great polyglot Cardinal and have contented themselves with translating it into their respective languages."<sup>30</sup> Cardinal Newman said it was "so singular as to startle the common reader, and most impressive as a lesson, to see such gifts as Cardinal Mezzofanti had, united, not only to such simplicity and amiableness, but such deep piety, such cloudless intimate faith, and such devotion to the See of Peter." The work was greeted everywhere with a chorus of approbation. One reader thought he had done more

<sup>28</sup> Art. "Dr. Russell's Literary Work" in *Irish Monthly*.

<sup>29</sup> Then edited by Sir George Cornwall Lewis and Mr. Henry Reeve, editor of the Greville Memoirs.

<sup>30</sup> *A Roll of Honor; Irish Prelates and Priests*, p. 176.

for the fame of the *Edinburgh Review* than Sidney Smith, Lord Jeffreys, and Lord Macaulay put together. He also contributed largely to *Chambers' Encyclopedia*,<sup>31</sup> and less frequently to the *North British Review*, *The Month*, *Chambers' Journal*, *The Academy*, *Dolman's Magazine*, *Duffey's Hibernian Magazine*, *The Irish Monthly* and the *Encyclopedia Britannica*. He was the first translator of the German Canon Schmidt's *Tales for the Young*; and Father Russell reveals the half-hidden fact that in the brilliant little quarto, *Dublin Acrostics*, to which Judge O'Hagen, Baron Fitzgerald and several clever barristers contributed in the sixties, three or four of the best, signed C. W., were by the President of Maynooth.

He devoted a great deal of time and labor to a projected "Life of Pius VII," which he planned when he was not yet twenty-nine, but which never saw the light, and published an edition of Leibnitz's *Systema Theologicum* with a lucid introduction and learned notes. Father Russell claims for him some share in "coaching" Cardinal Wiseman in the elaboration of the archaeological setting of *Fabiola* as he had coached his friend Lord O'Hagan, then at the bar, in biblical lore for his eloquent speech in defense of Father Vladimir Petcherine,<sup>32</sup> enabling him to illustrate the affectionate care and reverence which the Catholic Church has in all ages displayed towards the Sacred Scriptures. He wrote in collaboration with John P. Prendergast, the author of *The Cromwellian Settlement*, a report of the highest value on the Carte Manuscripts in the Bodleian Library at Oxford, a task imposed upon him as member of the Historical Manuscripts Commission. "His conscientiousness," said Mr. Prendergast, "was equal to his abilities as an assistant in such work. We were yoke-fellows for

<sup>31</sup> His contributions to *Chambers' Encyclopedia* are so numerous that a list of them fills two pages of small type in Volume XXII of the *Irish Monthly*. He wrote, at the request of William Chambers, on all Catholic subjects and many others.

<sup>32</sup> A Russian Redemptorist, tried in the Green Street Courthouse, Dublin, on December 7, 1885, on the bogus charge of having burned the bible during a mission at Kingstown.

fifteen years, and each succeeding year made me only more sensible of his value." Some idea of the labor expended in the faithful fulfillment of this undertaking may be gathered from the fact that he worked from ten in the morning until ten at night compiling a catalogue of the titles of the Carte Papers in the 272 volumes of the collection, many of them folios consisting of 800 or 1000 papers (not pages). "Surely," comments Prendergast, "a most remarkable instance of industry. This catalogue in Dr. Russell's handwriting fills four large volumes of foolscap size."<sup>33</sup> He twice visited Rome, first during the summer following the Holy Thursday on which he was inspired to enter into correspondence with Newman, when he was accompanied by his colleague, Dr. O'Reilly (afterwards better known as the distinguished Jesuit Father Edmund O'Reilly, to whom Newman referred to as "a great authority" in his letter to the Duke of Norfolk), one of the objects of the journey being to collect original materials for the projected, but subsequently abandoned biography of Pius VII,<sup>34</sup> the researches being utilized for several articles in the *Dublin Review*. During the last day of his stay he was shown and permitted to take a facsimile of, the autograph manuscript of Leibnitz' *Theology*, which he considered, even in a pecuniary

<sup>33</sup> The historian of the Cromwellian settlement relates an incident which casts an interesting sidelight upon another and more important phase of Dr. Russell's work. His sojourn at Oxford, brought him into friendly association with William H. Bliss, one of the librarians, an Anglican clergyman who about that time got the Vicarage of Hinksey. He was married, had a handsome wife and a family of beautiful young children. He and his friends raised him a fund to build a vicarage, and Mrs. Bliss was anticipating the pleasure of removing from Oxford and settling down to the peaceful enjoyment of country life with her young family. But she was never to enjoy it. Before the summer was over Mr. Bliss became a Catholic, gave up his living, and removed into a small cottage in Cowley, a suburb of Oxford. "It was," says Prendergast, "a great sacrifice of the goods of this world to his religious convictions. His association with Dr. Russell was no doubt the main cause of his conversion."

<sup>34</sup> Dr. Russell, his nephew says, seems finally to have given up all hope of getting access to original documents, and he was not content to compile his history merely from sources open to all the world. He also planned but never published "A tour of the Charitable Institutions of Rome," during his second visit to the eternal city.

point of view, as regarded his translation of Leibnitz, equivalent to all the expenses of the journey. This translation had been made as far back as the spring of 1841, in the hope that the *System of Theology*,<sup>35</sup> might contribute to the diffusion of those Catholic views which at that time had begun to make sensible progress in England, and had just received a strong impulse from the publication of the memorable tract XC.

His second visit to Rome, in the beginning of 1843 was in connection with the bishopric of Ceylon, to which he had been nominated without any preliminary intimation; deeming it necessary to urge in person his reasons for entreating permission to decline the dignity. The Pope (Gregory XVI) at first refused to dispense him, and urged him strongly to accept, declaring that the more anxious he was to be released, the more he was convinced of his fitness; that he had to hold the balance of good, fairly in his hand, to select without fear or favor; and exhorted him to throw himself upon God's protection and have no fears for himself or others. "The Pope," he says, "was most kind and affectionate with me, but this I would have excused if he would have let me off at once."<sup>36</sup> The matter was referred to the Congregation, the Pope, whom he described as a "fine, reasonable, old man" eventually came to regard his reasons as "most just and satisfactory" and he was released after long deliberations. "Thanks be to God, I am free at last," he wrote. The title of D. D., was bestowed upon him by Gregory XVI after he had released him from his episcopal appointment. Honors sought him; not he them.<sup>37</sup>

<sup>35</sup> *A System of Theology of Godfrey William Von Leibnitz*. Translated with an Introduction and Notes by Charles William Russell, D. D., Professor of Ecclesiastical History in St. Patrick's College, Maynooth. London: Burns and Lambert, 1850. The introduction is an elaborate treatise of more than 150 pages, giving very carefully all the information about Leibnitz and this particular work. The notes are very full and contain the results of most extensive research. He had intended to publish along with it the original Latin text, but finding the Paris edition which he followed, before he saw the Roman autograph, excessively incorrect, he laid aside the idea altogether.

<sup>36</sup> Letter from the Irish College, January 23, 1843.

<sup>37</sup> In January, 1864, when he was approached by Sir Robert Peel, the Chief Secretary for Ireland, who offered him a seat on the Board of



He fled distinctions with as much eagerness as some men seek them. Unanimously chosen in 1845, without a concursus to be first professor of Ecclesiastical History,<sup>38</sup> a chair he filled with an already well established and constantly increasing reputation for accurate historical erudition, and in 1857 appointed in succession to Dr. Renehan to the Presidency of the great college which owes so much of its greatness to him, there were several occasions beside the one mentioned, when he might have been mitred, did not his unfeigned and deep humility along with other considerations,<sup>39</sup> interpose an insuperable obstacle. The words, *nolo episcopari*, were never uttered by more truthful lips. Ten years after his second visit to Rome, he received some of the suffrages at the election which followed the death of Archbishop Murray, when the Apostolic Delegate, Dr. Cullen, was transferred from Armagh to Dublin; but he was in very great danger when Dr. Cornelius Denver, Bishop of Down and Connor, petitioned for a coadjutor, *cum jure*. The choice would have fallen upon Dr. Russell who was placed first on the list, but for his own earnest opposition in which "much against the grain," Cardinal Wiseman reluctantly seconded him in Rome. In 1857, when the priests of Armagh were selecting a successor to Dr. Joseph Dixon, Dr. Russell received twenty-six votes, and Dr. Kieran, of Dundalk, twenty-eight. It was well known by that time that the *nolo episcopari* of the President of Maynooth was immovably fixed, and that, therefore, votes recorded for him would be thrown away. But for that he would probably have been the practically unanimous choice of the clergy, especially as the eloquent Dean

Commissioners of National Education, vacant by the death of Dean Meyler, he declined the honor although the acceptance was pressed upon him with an assurance that both government and the public would rejoice to find one of his high character and enlightened judgment taking an active part in the administration of the Department.

<sup>38</sup> After the increased grant to Maynooth had been carried in Parliament in 1845, when the venerable Dr. Montague resigned and Dr. Lawrence Renehan became President, an additional chair of Theology was established, and a new chair of Ecclesiastical History.

<sup>39</sup> Father Russell, S. J., makes obscure allusions to certain reasons of a private and personal nature, without defining them.



Kieran was almost in a dying state.<sup>40</sup> Referring to this, his friend, Lord O'Hagan, says, "He might certainly, in my opinion, have ascended the primatial chair of St. Patrick if he had only allowed it to be understood that he would not again render the recommendation of the clergy ineffectual; and there is no ground for doubt that he might have been enrolled amongst the Princes of the Church, if he had not been resolved to shrink from a position which might have naturally led to his entrance into the Sacred College."<sup>41</sup> I remember at that time urging him, with all the force I could command to forgo his resolution. But my reasoning and persuasion were in vain. He would not be taken from his obscurity, and burdened with dignity and power. And so he rested in the home he had chosen in his boyhood, and in which he deserved to close his tranquil life."

A fall from his horse on the 16th of May, 1877—for he was an accomplished horseman and derived great enjoyment and benefit from his daily rides—abruptly brought to a close his well-filled career and well-spent life: a fatal accident which, as Father Russell phrases it poetically in some "In memoriam" verses,

" . . . . . Struck thee down,  
While fruitfulest thy labor seemed."

When,

"We dreamed thy ripened wisdom still  
Might train the soggarths of our race;  
And that thy reverend form might fill  
For many a year its lofty place,

but, "the strong and tender heart, the earnest will, the spacious mind," his nephew affectionately eulogises,

"Had well and fully played their part,  
Though more we thought, remained behind."<sup>42</sup>

<sup>40</sup> Rev. M. Russell, S. J., in *A Roll of Honor; Irish Prelates and Priests of the Last Century*, pp. 173-174.

<sup>41</sup> Pius IX made him a *cameriere segreto* and it has been more than once stated that Leo XIII contemplated raising him to the Cardinalate.

<sup>42</sup> "In Memoriam, C. W. R.," in *Erin Verses, Irish and Catholic*, by Rev. M. Russell, S. J., pp. 27-29.

Concussion of the brain, the result of the fall, which took place opposite the parochial house, Maynooth, and within a stone's throw of the College, laid him low for three years.

"Three years of painful rest,  
Ere yet the generous heart grew still."

It was not at first thought that it would have a fatal result, and when he tendered his resignation of the Presidency, the Bishops refused to accept it and gave him extended leave of absence. His excellent constitution fortified by abstemious habits—for he was a veteran total abstainer, having taken the pledge from Father Matthew, and, like Cardinal Manning, resolutely kept it to the very last—prolonged for nearly three years the struggle between life and death. That struggle came to an end when, at two o'clock on the morning of Thursday, February 26, 1880, he calmly expired while they were all praying around his bed, after being tenderly nursed day and night by his nephew and niece and Mrs. O'Hagan (wife of Judge John O'Hagan and daughter of Lord O'Hagan of Tullahogue) who considered it "a very special grace, happiness and honor," and receiving the last sacraments administered at his own instance by Dr. Nicholas Donnelly, now titular Bishop of Canea. His remains were reverently laid to rest in the cemetery he had beautified within the College Park. "A splendid spectacle it was," records his former literary colleague, Mr. John P. Prendergast, "when the oaken coffin of the late president was carried on the shoulders of the students of his native diocese of Down through the two college quadrangles across the park to the cemetery, preceded by more than 200 priests and 420 students in white surplices over their black cassocks, chanting psalms and litanies, and then, immediately before the coffin five bishops, the Primate, Dr. McGettigan, like Saul, head and shoulders taller than his fellows. A bitter blast swept across the College Park, as the vast procession wound along; but the sun shone out as the last *Requiescat* was sung beside the grave." The following is the inscription on the beautiful Celtic cross in granite—emblem of that faith and

fatherland to which he was so devotedly attached—erected by Lord Russell of Killowen and placed at the head of his distinguished uncle's grave.

BEATI MITES,

ORATE.

PRO ANIMA.

CAROLI GULIELMI RUSSELL, D. D.

HUJUS COLLEGII PRAESIDIS

ANNOS XXIII

NATUS APUD KILLOUGH IN COMIT. DUNENSI, 14 MAII, 1812

OBIIT 26 FEBRUARII, 1880

REQUIESCAT IN PACE.

Seldom have so many and such high tributes of praise been paid to anyone as were called forth by the universally lamented death of the Maynooth President. Lord O'Hagan, who was his most intimate friend for nearly half a century, and who held his memory "in loving reverence," wrote of him in the *Irish Ecclesiastical Record* (July, 1880): "The career of a scholar and saint does not commonly abound in incidents such as enrich the biographies of men of action. It may be fruitful of great results, while its silent labors and spiritual achievements furnish scant occasion for elaborate description or stimulating detail. Still it seems to me that, in the correspondence and the writings of the late President of Maynooth—of whom scholarship and sanctity were special characteristics—in his wide relations with many of the most eminent men of his time, of various faiths and various positions in society, and in the work he did for the college, which was his constant home from youth to age—commanding the devotion of his best faculties and the earnest attachment of his warm and generous heart—there may yet be found the groundwork of a memoir of the highest interest and value." That groundwork has already been laid by Father Mat Russell in his "memorial notes," but a memoir or biography commensurate with the importance of the subject, a complete life of Dr. Russell and his association with the men and movements of his time, remains to be written.

"He was a gentlemen in the truest and highest sense of that noble epithet," adds Lord O'Hagan, and further on he gives the keynote of his character when he says: "I have never met a man who so nearly realized in his whole life and conversation, the perfection of that virtue which the Apostle of the Gentiles describes in the most marvellous passage of his inspired eloquence, as greater than any other." He was the embodiment of Christian Charity. It was the greatest of the theological virtues that inspired all his thoughts, words and actions. It shone through him and shed around him an atmosphere of light and warmth which affected all who came within the radius of its genial influence. "His manners," says O'Hagan, "reflected the tenderness and serenity of his soul, and made him dear wherever he was known." King Edward VII, when, as Prince of Wales, he visited Lisbon, in speaking to the late Rev. P. Russell, O. P.,<sup>43</sup> prior of Corpo Santo, observed that Dr. Russell of Maynooth was the most perfect gentleman he ever met; an estimate which has been indorsed by all who knew him. Aubrey de Vere regarded him as a special and beautiful type of the Catholic Christian, and Father Mat Russell has poetically canonized him in verse as "A nineteenth century gentlemanly saint." It was this quality of saintliness that gave the finishing touch to his character of gentleman, and elevated him far above the noteless and unnoted throng of conventional gentlemen who are more or less artificial products of an artificial civilization at its best. Kindliness was the dominant note of a singularly beautiful character. Aubrey de Vere, associating him in one of his "recollections" with the many who honored Newman aright and were greatly valued by him, calls him "the learned, the accomplished, the kind." "His politeness," says Father Russell, "was a combination of great natural kindness with genuine Christian humility, charity and self-sacrifice." Canon Daniel, in the

<sup>43</sup> Brother of the Very Rev. B. Russell, O. P., founder of the Dominican church and priory at Cork, and himself the founder of the Dominican noviciate at Tallaght, Co. Dublin. They did not belong to the family of Dr. Russell of Maynooth, but were natives of Cork.

obituary notice in the *Freeman's Journal*, wrote: "We have never known a more perfect example of a true Christian gentleman. The great qualities which formed his character, taken singly, we have seen in an equal, or perhaps even higher, degree in other men. But we have never known them all combined so happily, and in so large a measure in the same person." "One of the most delightful and most perfect Christian gentlemen of our time," was the impression which his letters conveyed to a London priest.<sup>44</sup> When at the inaugural meeting of the Historical Society of Trinity College, Dublin, for the session 1891-92, the Chairman, Lord Justice Fitzgibbon, wished to establish the high intellectual capabilities of Irish Catholics, he singled out three priests, and urged the claims of the Catholic community in Ireland as the claims of "a Church which had adorned the world of Irish eloquence by the name of the great Dominican, Father Burke, which in the paths of lighter literature had given them the work of Father Prout, which in the world of learning and piety, had supplied them with the name of Dr. Russell."

Cardinal Wiseman's forecast of what the College would gain by the judicious selection of such a head, was amply justified in the event. "That it will prosper and flourish," wrote His Eminence, "I can entertain no doubt; its studies cannot fail to receive a complexion and form from the mind and character of their chief inspirer, and combine elegance with solidity, modern literature with ancient lore."<sup>45</sup> The twenty years that elapsed between the date of that letter and the accident which prematurely closed his career, added another and most important chapter to the history of the great Irish Seminary with which for all time will be inseparably associated the name, honored in death as in life, of Dr. Russell, of Maynooth.

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<sup>44</sup> Rev. Andrew Mooney, Islington.

<sup>45</sup> Letter to Dr. Russell, dated Leyton, October 23, 1857.

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## NOTES ON EDUCATION.

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*The Catholic School System in the United States; its Principles, Origin and Establishment.* By Rev. James A. Burns, C. S. C., Ph. D. New York, Benziger Bros, 1908. Pp. 415. \$1.25, net.

From whatever point of view this work is studied, it will be difficult to over estimate its value to our educational literature. Dr. Burns presents in this volume a wealth of carefully chosen and well ordered historical data, concerning the origin and early development of the Catholic school system of the United States, and he opens up to the student many sources from which a still more ample knowledge of the growth and development of our Catholic school system may be gleaned. Moreover, the book is far from being a mere compilation of facts and figures. The arrangement of the matter and the charm of the style render it eminently readable. The publishers, too, deserve the thanks of the reading public for the form of the book and the low price at which they have placed it on the market, facts which should help to secure for the book the wide circulation which it so richly deserves.

A brief introduction of some twenty-five pages is not the least meritorious part of the work. It sets before the student in a few clear paragraphs just those things which must be borne in mind by all who would make an intelligent study of the origin and growth of our Catholic school system. The book is chiefly an historical study; its purpose is evidently to create in the minds of our people a juster appreciation of the Catholic position on the question of popular education.

"To understand a great movement in the world of thought or action, it is usually necessary to approach it on its historical side. It is difficult to grasp its inner spirit and purpose, or gauge aright its possibilities and power, except one bring to the study of its present condition a thorough knowledge of its

past. The larger and more complex the movement is the more important the study of its past becomes. Only in its history are we able to discern, in clear perspective, the principles that gave it birth, presided over its development, and formed the mainspring of its present activity. Only in its past development, as Newman has pointed out, do we find the key to a correct understanding of what it is essentially, and what it is likely in the future to become.

"The Catholic parish school system in the United States represents a great religious and educational world movement. 'The greatest religious fact in the United States to-day,' says Bishop Spalding, 'is the Catholic school system, maintained without any aid except from the people who love it.' Its magnitude and complexity make it difficult to understand. Most non-Catholics who treat of it fail to apprehend either its purpose or its power."

In these opening paragraphs of the Introduction Dr. Burns reveals to us the motive and the keynote of his work. To make clear to Catholics and non-Catholics alike the magnitude, the scope, the high purposes, and the great fundamental principles of Catholic education and of the Catholic educational system of the United States. Exposition and history are here inter-related in somewhat the same manner as the lecture and laboratory work in a course in science, or as theory and practice are related to each other in music or painting or teaching. Laboratory work without theory is blind and meaningless, and theory without laboratory work is vague, unsubstantial and uncertain. And so no amount of exposition would give as clear and as reliable a presentation of the Catholic school system as may be attained through the history of its origin and development. But to pursue this history intelligently one must start out with a more or less clear idea of what it is that he is going to study the history of and with a grasp of the principles which determine its main features.

Before proceeding to analyse the historical data connected with his subject, Dr. Burns very properly presents a brief outline of our Catholic school system, explains its relation to the Church, and states the fundamental principles on which it is

built. We are all more or less familiar with the present magnitude of the Catholic school system. Its pupils number nearly one million and a half; it has more than five thousand, five hundred schools; its teachers are mainly members of religious communities who, from the highest motives, devote their entire lives to the work. "The relation between Church and school has been, in fact, so close that it is impossible to dissociate the history of the one from that of the other. The parish school has been from the very beginning an agency of the Church. It is really a part of the Church's wider organization, and both in principles and in practical working it belongs to the Church's system.

"The fact of this relation is itself sufficient to fix the place of the Catholic parish school system in educational history, and to exhibit its connection with the general world-movement for religious education, even if this connection were not made plain by the religious and educational antecedents of the men and women who founded our early parish schools. In point of fact, however, there is a direct historic connection between the Catholic school system in this country and the Catholic school systems of various countries of Europe."

Three fundamental principles of the Catholic school system are briefly explained in the latter part of the Introduction. These are the training of the will, the educative value of religious knowledge, and the necessity for a religious atmosphere. "Looking at the matter historically, then, we may say that moral training, or the education of the will, is one of the fundamental things the Christian school stands for. It is generally admitted that moral character counts for more than mere knowledge in the struggle of life, and that moral training is an important duty of the school. So far practically all educators agree. But lines of cleavage in this commonly held view begin to disclose themselves when we ask, What is the ideal? . . . Is the ideal that of natural virtues, and no more? Here the position of the Christian school is plain and fixed. It necessarily rejects as insufficient the ideal which is based upon the natural virtues alone. For the Christian, the ideal of character is that set by Christ—an ideal which finds its sanction

in conscience, too, but which commends itself to conscience as clearer, fuller, loftier, and more perfect than that which reason, unaided, is able to propose. In a word, it is the development of *Christian* character based upon the supernatural virtues and teachings of Christ, not distinct from the natural virtues, but including them and much more besides, which the Christian school places first among its duties, as the thing of most fundamental importance to the child. The ideal character to be striven for thus constitutes a note of radical difference between the Christian school and the school in which religion is not taught, or in which the religion taught is not Christian. The ideal being different, the view as to the means to be made use of in moral training is different also."

If this first principle laid down by Dr. Burns was fully comprehended by those responsible for the curriculum and methods employed in our Catholic schools there would be less tendency than there is sometimes manifested to adopt public school text-books, public school standards and public school methods, and there would be manifested everywhere in our schools a closer approximation to the methods of teaching employed by our Divine Saviour and embodied in the organic life of the Church.

The public school system has banished the teaching of religion from its schools, of every grade, and centered all its attention upon the development of the child's cognitive powers. Many thoughtful people to-day are appalled by the results of a half-century of this policy. But apart altogether from its effect on the conduct and moral character of the public school pupils, the absence of religious training would seem to be in no small measure responsible for the failure of these schools along purely intellectual lines which is so frequently complained of in all parts of the country. The explanation of this state of affairs may be found in some measure in a study of the second principle of Catholic education laid down by Dr. Burns.

"In the second place, the Christian school stands for the principle that religious knowledge possesses a direct and important educative value for the pupil, apart from its influence in the formation of moral character, and its function as a dog-

matic basis for the primary precepts of morality. Broadly speaking, all truth is educative, but all truth cannot be comprehended in the school curriculum. A selection has to be made. What shall be the basis for the selection? Manifestly, the intrinsic educative power of the subjects to be taught, under the given circumstances, and their importance for the pupil's after life. In both these respects, it is maintained, religious knowledge possesses a very high degree of value for the growing mind.

"The mind develops through knowledge and knowledge is gained and assimilated through the relationship of idea to idea." After a brief explanation of the process of mental assimilation and of the principles involved in the apperception of religious truths by the young child, Dr. Burns continues. "Moreover, the mind of the child has already a substratum of religious knowledge. It is gifted with a certain religious sense, inclining it towards religion, and causing it eagerly to reach out to apprehend new religious ideas. It is only necessary to suppose, then, that the religious truths presented in the catechetical instruction, or otherwise, are made sufficiently simple and concrete, in order to have present all the conditions requisite for their easy and effective apperception in the pupil's mind. But the apperceiving ideas are not confined to the purely religious content of the pupil's mind. They include other elements also, to a greater or lesser extent. They include purely secular as well as religious elements. For when the work of religious instruction is rationally done, the religious truths imparted to the child are presented linked in the closest relationship to the truths of the natural order. . . . This is a very important point, for it is in this precisely that the chief educative value of religious teaching for the growing intelligence lies. It is just here that religious instruction in the school possesses an intellectual and practical value which religious instruction in the Sunday school or the Church can never have. For as the religious doctrine is gradually unfolded, in the course of time, the setting of historical, geographical, moral, and æsthetic elements is made continually to expand. In this way, an even wider and more intimate correlation is established in the pupil's



mind between the doctrines of faith and the facts and principles derived from the study of the common branches.

"The supreme relation of man and the universe to God, the Creator of all things, is thus apperceived in connection with the relation of man and the other elements of the universe to each other. A continuous process of coördination and synthesis is set up between the pupil's outer experience and his secular studies on the one hand, and his inner experience and the doctrines of faith on the other. A tendency is created to see truth in the whole, to see particular truths as all converging toward a common center rather than as separated fragments, or as a divergent series that never meet."

A consideration of the line of thought here presented will make it evident to those who seek an explanation for the existence of the Catholic school system that something more is at stake than the dogmatic content of the catechism and the training of the pupils in pious practices. Nor is this something confined to the development of the pupil's character or the strengthening of his will. The Catholic school demands the teaching of religious truths to the pupil in order to secure the best training of his intellect. To fulfill this function the teaching of religious truths cannot be confined to the home or to the Church; it must, in the school, go hand in hand with the teaching of every other branch. The life and vigor of the mind demand unity and mutual interchange of the results of all its functioning. Moreover, all truth is one and may be grasped by the pupil as one when seen in its relation to its prime source, God. But banish God from the schoolroom and the world around the pupil presents to him a series of unconnected phenomena which have little meaning for him and little effect on the development of his intellect or the strengthening of his will. If one were disposed to doubt this conclusion on purely theoretical grounds, the public schools of our own day are furnishing some valuable evidence on the subject. In spite of the money spent in buildings and equipment, in spite of the long years of professional training given to its teachers, and in spite of the fact that all the efforts of the system are devoted to the intellectual training of its pupils, the results obtained are

so meager as to puzzle and astonish those who are confronted with our public school graduates.

That this correlation of secular branches with religion in the school is not confined in its effect to the years of school life is a fact recognized by those who have devoted their lives to the upbuilding of the Catholic school system. This truth is set forth by Dr. Burns in a brief paragraph which deserves the closest attention of all educators.

"The tendency towards the synthesis of secular and religious knowledge which is set up in the school by the teaching of religion in connection with the common school subjects, does not stop with the termination of the school period. It is carried over into the after life of the pupil. From this point of view also, the teaching of religious truth in the school possesses a supreme educative value, not only as regards conduct and character, but also in respect of thought and feeling. What a knowledge of the elementary truths of faith does for the child, in helping him to harmonize his immature experiences of the outer order of things with the inner experiences of his soul and his religious sense, this the deeper and fuller development of the same truths, which comes with growing maturity of mind, does for the boy and the man, in the presence of the universe, and the infinity of complex relations which it involves. A man cannot think rightly or profoundly about any single fact or thing without being led by it, step by step, to the great central religious truth, from which all else proceeds. A life cannot be regarded as rightly ordered which leaves out of account the supreme Life in the knowledge of which the end and purpose of all other life is to be sought."

There is perhaps no subject in connection with the idea of the Catholic school more frequently mentioned or more persistently misunderstood than the so-called religious atmosphere. This term calls to the mind of many nothing but the vaguest notion. Dr. Burns sets forth very explicitly the meaning of the term and the importance in our school system of that for which it stands. "A third fundamental thing the Christian school stands for is a religious atmosphere. By the atmosphere of the school is meant the sum of all the educative influences

of the schoolroom outside of the formal instruction. . . . There is the influence of the teacher, outside of the teaching proper, an influence which is positive even though not perceived, which springs from the teacher's character, personality and general manner of life. There is the influence of the pupils upon each other, the interacting effect of their personal views, characters, conduct, manners, as well as, in a remoter degree, of their respective home surroundings. There is the influence of the appointments and adornments of the schoolroom itself. . . . It is the aim of the Christian school to turn all such things to account for the attainment of its specific end. If the teaching of religion is a thing of supreme importance in the work of the school, then every influence that can be made use of to make religious instruction more effective and fruitful ought to be employed. The selection of teachers with special reference to their moral and religious character; the admission of only such pupils as belong to the religious faith which the school endeavors to foster and propagate; the placing of religious pictures and objects of piety in conspicuous places on the school walls; the use of religious songs, as well as of common oral prayers and devotions, the organization of religious societies—through these and kindred means the pupil is continually surrounded with an atmosphere of religion and piety in the schoolroom which supplements and reënforces the work of formal religious instruction. . . . In a word, the general aim is to correlate the religious ideas drawn from the catechetical instruction with all the existing ideas and activities of the mind of the pupil; and the subtle influences we have been considering under the title of the school atmosphere are made to serve in this work of correlation, by concreting and rendering more assimilable, for both will and intellect, the matter of the direct and formal religious instruction.

"The three principles which I have outlined and explained constitute the *raison d'être* of the Christian school. . . . It is likewise according to the more or less perfect application of these three principles in the work of the Catholic school, whatever be its grade or class, that we must measure its efficiency

as a Catholic school and the extent to which it has been true to its own ideals as such."

Dr. Burns' work shows that these fundamental principles have, throughout the entire history of our schools, been constantly kept in view. "From the very beginning of her organized work in this country the Church has labored to establish schools and colleges wherein these principles would be embodied." The many profound changes in social and economic conditions which have occurred during the past two centuries, and particularly the development of a public school system side by side with our parochial schools, necessarily occasioned many changes in the content and method of the instruction imparted in our Catholic schools. With the development of the sciences and the multiplication of the subjects to be taught less time was of necessity given to formal religious instruction. This was compensated for in a part at least by improvements introduced from time to time in the methods of religious instruction. Dr. Burns says:

"Here and there throughout the country the effort is being made to bring the methods of catechetical instruction more fully into accord with sound psychological principles. In a number of our best schools, catechism is now being taught by employing the same means as prevail in the teaching of the other common branches. In these schools direct religious instruction is accompanied by object lessons, blackboard and chart illustrations, songs, and devotional exercises. In a word, the senses, the imagination, the emotions, the will and the affections are all appealed to as well as the intelligence, in the effort to bring down the religious truths that are taught from the region of the abstract and the metaphysical, and to render them easily assimilated for the mind of the child."

The work throughout abounds in things that it is good for Catholics to know and which it would be well to have called to the attention of those who are disposed to think lightly of the work that the Catholic schools have accomplished in the past and that they are accomplishing in the present. This volume should be in the hands of every Catholic teacher in our public schools and of every student of education in our

public universities and normal schools. Were such the case, it would very soon be impossible for such men as Edwin Grant Dexter to write a History of Education in the United States in which the work of the Catholic schools is practically ignored.

The history of the public schools of the United States should be read side by side with the history of the Catholic schools. It is only in this way that the student, whatever his religious belief may be, can hope to understand either system, for they have necessarily reacted upon each other in many ways. And the contrast of motive, plan of organization, equipment of teachers, resources and results between the two systems cannot fail to be illuminating. Here are a few striking facts that are sometimes lost sight of by the over-zealous defenders of a purely secular school system. "The earliest schools within the present limits of the United States were founded by the Franciscans in Florida and New Mexico . . . . From the number, character, and distribution of these schools, it is evident that the date for the foundation of the first school there must be set back considerably before the year 1629." "The oldest school in the thirteen English Colonies was the school of the Reformed Dutch Church, established in 1633, the next was the Boston Latin School opened in 1635."

"The descriptions that have come down to us of the character of the teachers in some of the colonies seem almost incredible. . . . Many of the early teachers in Pennsylvania, as has been noted, were 'Redemptioners,' or, in other words, indentured servants. In Maryland matters were much worse. The Rev. Jonathan Boucher, who was a neighbor and friend of Washington, and who had taught school in Maryland himself, writing as late as 1773, complains that 'at least two-thirds of the little education we receive are derived from instructors who were indentured servants or transported felons. Not a ship arrives either with redemptioners or convicts in which schoolmasters are not as regularly advertised as weavers, tailors, or any other trade; with little other difference that I can hear of, except perhaps that the former do not usually fetch as good a price as the latter.' Of the twelve schoolmasters in St.

George County in 1754, six were free men, two were indentured servants, and four convict servants."

"Up to the time of the Revolution, the idea of a special preparation of teachers for the work of our schools was practically unheard of in America. The belief was universal that the teacher needed no more than a knowledge of the subjects that were to be taught; and as the subject-matter of instruction in elementary schools was confined to the three R's, it will be seen that the standard of qualification for the office of teaching in such schools was exceedingly low."

"Catholics, it is true, were less able to afford the money necessary to hire good teachers, but this disadvantage was more than compensated for by long lines of brilliant Jesuit scholars in Maryland and Pennsylvania, as pastors of the churches and directors of the parish schools, and often teachers in them. The elementary school and college at Newtown had teachers of perhaps unrivaled academic ability in colonial America. The revived school at Bohemia, almost lost to the public eye in the most remote corner of the Eastern shore of Maryland, had as teachers of reading, writing, spelling and the elementary classics, men who were fitted to take charge of professors' chairs in the great Jesuit colleges of Europe. The parochial school at Philadelphia was under the direction of such men as Fathers Molyneux and Farmer, who, no doubt, taught catechism and perhaps other classes in it. The school at Goshenhoppen, started by the learned former rector of Heidelberg University, and under his charge for twenty years, was, during the twenty-three succeeding years in charge of Father Ritter, S. J., a man of scarcely inferior ability. The other parishes and missions were served by parish priests whose learning and ability are witnessed in many records of the colonial era and whose zeal for education was shown in founding or maintaining schools in the face of almost insuperable obstacles."

"In regard to the preparation of teachers for their work, Catholic schools fared much better than the State public schools or those of other denominations, during the period following the Revolutionary War. Catholic opinion on this subject was far in advance of the general educational views of the time.



The first Catholic normal school in the United States antedated by at least twenty years the normal school started at Lexington by Horace Mann."

The Catholic school system in the United States, from the very beginning, possessed in its body of teachers an advantage which far outweighed all the advantages which the non-Catholic and public schools of the country possessed owing to their greater financial resources and the assistance of the government. Catholic schools have always had professional teachers in the highest sense of that word. The work of teaching in our schools was, as we have seen, undertaken in the first instances by the Franciscans, the Jesuits, by the Sulpicians and the secular clergy. And as the need of teachers grew, the work was turned over to religious teaching communities, some of whom came from Europe and others which were organized in this country. "From an educational standpoint, the Catholic teaching community or order is simply a permanent organization of teachers, living a common life, under conditions approved by the Church. One of the indispensable conditions is the spending of at least one year, by the candidate for admission, in an establishment wherein active preparation is made for the work of teaching by study and religious training. . . . Most of the teaching communities in the Church date from a time subsequent to the founding of the Brothers of the Christian Schools by La Salle, in 1684, who was also the founder of the first normal school." The simple narrative of the founding of these teaching communities in the United States, of the hardships encountered, of the results accomplished and of the glowing zeal of these saintly men and women, fills many of the pages of Dr. Burns' book and constitutes some of the most glorious pages in educational history.

This book should find its way into the hands of every religious teacher, whose courage it cannot fail to stimulate, and into the hands of every Catholic teacher in our public schools, who needs to be acquainted with the facts which it contains in order to protect herself from the calumny and misunderstanding which still permeate many of our educational institutions. Every student of education will welcome it, and all who read it will

look forward eagerly to the completion of the work which Dr. Burns has so splendidly begun.

#### CURRENT CRITICISMS OF THE PUBLIC SCHOOLS.

During the past few years criticism of our public schools is heard on all sides. Business men complain that the graduates of our grammar schools and high schools are totally unfit to do the simple clerical work required of them. It is alleged that the children are unable to spell, to write legibly, to add up a column of figures, or to handle problems in multiplication or division. College and university examining boards complain of the ignorance on almost all school subjects of the pupils that come up to them from the schools of lower rank. These complaints are not local; they are not confined to any one city, nor to any institution or group of institutions which might be supposed to be over-exacting in their entrance requirements.

These criticisms are so persistent and so general that they cannot be ignored. All who are interested in the work of education, from the tax-payer who contributes of his hard-earned wages to the support of these schools and the parent who sends his children to them, to those who are responsible for the methods and policies pursued in our schools, should endeavor to ascertain whether or not such criticisms are justified by the facts in the case, and if they are, it is a matter of the utmost importance that all who are competent to deal with the situation should endeavor to discover the cause or causes of the inefficiency of the school system which costs the tax-payers of the United States more than three hundred million dollars per annum.

Attention was called to this problem in the May number of the *Bulletin*, where we submitted a few examples taken at random from a large number of similar answers given to very simple examination questions in the eighth and ninth grades of the schools of a large and progressive New England city. We are very far from wishing to intimate that this state of affairs is peculiar to New England. Publicity has been given in various ways to the work of the public schools of New York City during the past few years. The showing is not encourag-

ing. In February, 1905, the Board of Education of Cleveland appointed a committee of educational experts, business and professional men, to examine the results obtained in the public schools of that city. The results were published in August, 1906. Business men employing public school graduates and sixteen hundred teachers were written to for confidential opinions on the matter. The replies were almost unanimously to the effect that the grammar school graduates of that city could not read intelligently, write legibly, or solve simple problems in every-day business arithmetic. This result seemed so exaggerated to the committee that they determined to make a test of the matter for themselves. The test set would, according to the schedule of a grammar school, have been fair for fifth grade pupils; it was sent to pupils who were about to complete the work in the eighth grade in five selected schools. Here is the simple test: "Harry Clifton bought of James Armitage goods as indicated below. The clerk who sold the goods misspelled some of the words. The bookkeeper corrected these errors in making up the account and you are expected to do the same. The clerk's memoranda showed the following charges:

"1 March, 2 dozen Orranges at 45 cents a dozen; 2 March, 2 pecks of apels at 35 cents a peck; 3 March, 2 cans punkins at  $12\frac{1}{2}$  c. each; 4 March, 2 Galons Molassis at 55 c. a Gall. and 2 lb. Butter at 33 c. a pound; 6 March, 11 yards of callico at 7 c. a yard; 6 March, 2 lb. coffey at  $\frac{3}{8}$  of a dollar a pound; 7 Mar. 1 sack Sugor, \$1.18; 8 Mar. 1 gal sirrup, \$1.00; 10 March, Pickels, 33 c.; next day cabbage, 12 cents; 14 Mar. Cheese, 75 c.; 15 Mar., 3 lb. Raisins at 15 c. a pound; ditto 2 ton soft cole at \$3.75 a ton; 16 March, paid in cash \$6.00 on acct; 17 March. 3 rolls of wall paper, at 17 c. a roll; 20 March, 3 hours plumber's time, at 50 cents an hour; 25 March, 1 refrigerator, \$20.00; 27 March, 1 sponge, 37 cents; last day of the month 2 doz. lemons at 16 cents the doz."

A bill form was handed to the pupils and they were asked to enter the various items, to add up the total and to receipt the bill. It must be remembered that these children were studying advanced arithmetic and bookkeeping. 144 pupils in these five schools took the test. They misspelled 551 words, and only

57 pupils added up the column of figures correctly. On receipt of these results the committee prepared five printed slips, each with a simple test, one in addition, one in subtraction, one in multiplication, one in long division, and one in percentage. Five more schools with a total of 193 pupils were examined. 104 of these pupils failed in addition, 22 pupils failed in subtraction, 168 out of the 193 of these eighth grade pupils failed in multiplication, 86 failed in division, and 62 in percentage. A spelling examination was given to four eighth grade classes which resulted in 1,887 misspelled words, an average of more than thirteen to each pupil; only one pupil handed in a perfectly spelled paper. The committee adds this comment to its published results: "Your committee is of the opinion that nothing that it could say would add to the impressiveness of this exhibit."

Since the publication of this report I have called the attention of teachers and principals in many of our cities to the results of these Cleveland tests with a view to ascertaining whether or not the results in the east to which I have referred and the results which the committee obtained in Cleveland were exceptional. In many instances it was candidly admitted that Cleveland formed no exception in the educational products of its grammar schools, but many indignantly denied that any such conditions prevailed in their schools.

It would be difficult to conceive of more complete evidence for the need of radical reform in our public schools than that furnished by Col. Charles W. Larned, U. S. A., in his article in the *North American Review* for September, entitled "The Inefficiency of the Public Schools." The evidence furnished in this paper places beyond dispute the fact that the conditions revealed in New England, New York, Cleveland, and in other cities where tests were applied are not exceptional. Colonel Larned seems to have settled definitely the first part of the problem, namely, that the public schools of the United States as at present conducted are lamentably inefficient. But before undertaking a study of the causes leading to this inefficiency it would be well for all those interested in the subject to give

careful consideration to the evidence which the West Point examinations of last March furnish.

In 1901 Congress vested in the Secretary of War the power to determine the entrance standard to the United States Military Academy at West Point. The present standard which went into force last March requires of all candidates a physical examination and a written examination in "elementary algebra through quadratics; plane geometry; English grammar; English literature and composition (very elementary); United States History (high school); general history (high school); Geography (descriptive, common school)." It will be seen that the matter of this examination is within the scope of the grammar school and the first two years of high school.

"Out of 314 who took the entering examination this year, 265, or 84 per cent., failed in one or more subjects (that is, made a mark below the normal minimum, 66); 56 failed in one only; 64, in two; 50 in three; 42 in four; 27 in five; 26 in all subjects. 209, or 66 per cent, failed in two or more subjects; 145, or 46 per cent., in three or more; 95, or 30 per cent., in four or more; 53, or 17 per cent., in five or more; 26, or 8 per cent., in everything.

"Examining the figures by subjects, it appears that 154 failed in algebra, 44 per cent.; 237, in geometry, 67 per cent.; 129, in grammar, 37 per cent.; 144, in composition and literature, 40 per cent.; 73, in geography, 21 per cent.; 54, in history, 15 per cent.

"Regarding low marks: In algebra, 54 made from 0 to 40; in geometry, 159 made from 0 to 40; in grammar, 87 made from 0 to 60; in geography, 46 made from 0 to 60; in history, 40 made from 0 to 60; in composition and literature, 50 made from 0 to 50."

Let us now turn our attention to the personnel of this body of students. 295, or 90 per cent. of the total number, were educated in the public schools, in which they spent at an average about ten years. The average length of time spent in high school is three years and three months, and in the grammar school six years and eight months. One hundred out of these 314 candidates had private schooling; 135 had spent one or more

years in college; 189 had studied the classics. Of the 135 who had a year or more of college training 82 failed to pass this simple entrance examination. One hundred were found physically defective.

That 84 per cent. of these 314 pupils should have failed to pass the simple entrance requirements outlined above would be surprising even if the pupils were taken at random and were given no time to prepare for the examinations. But they are still more appalling when we remember that "these young men are selected by the nominating powers presumably with reference to their moral, mental and physical fitness for the severe career of the Academy. Many of them secure their nominations through competitive examinations; and few, if any, could have been taken haphazard, with no regard to qualifications and antecedents; while all could have employed some nine months in private preparation."

There are few who will be disposed to disagree with the Colonel's comment, that "314 youths, nearly all trained in our costly public schools, with an average of almost ten years attendance (supplemented in the case of one-third of their number by private schooling, and in the case of 43 per cent. by college training) should show 84 per cent. failure and the various deficiencies analysed above, is surely a state of affairs that should make the judicious grieve and our educators sit up and take notice."

The most significant thing about this evidence is that it does not concern the school system of any one city or section of the country. It is the public school system of the entire country that is here before the bar. The tabulation of the above results according to locality is not supplied, but a table which will serve the purpose as well is furnished. Some of the mental failures were permitted to enter and this diminishes somewhat the number of those who failed to pass the required examination. Again, some of those examined and included in the subjoined table were only examined physically, which it will be observed, also reduces the percentage of failures. But the table does show, beyond any question, that the inefficiency complained of is not local.



|                         |    | Examined | Failed                |     |     | Examined | Failed |
|-------------------------|----|----------|-----------------------|-----|-----|----------|--------|
| Alabama, - - -          | 9  | 6        | Nebraska, - - -       | 5   | 3   |          |        |
| Arkansas, - - -         | 10 | 6        | New Hampshire, - -    | 6   | 3   |          |        |
| California, - - -       | 10 | 8        | New Jersey, - - -     | 8   | 5   |          |        |
| Colorado, - - -         | 6  | 5        | New York, - - -       | 37  | 20  |          |        |
| Connecticut, - - -      | 9  | 5        | North Carolina, - -   | 4   | 4   |          |        |
| Delaware, - - -         | 2  | 1        | North Dakota, - - -   | 0   | 0   |          |        |
| District of Columbia, - | 2  | 1        | Ohio, - - -           | 14  | 10  |          |        |
| Florida, - - -          | 2  | 1        | Oklahoma, - - -       | 11  | 9   |          |        |
| Georgia, - - -          | 3  | 2        | Oregon, - - -         | 3   | 1   |          |        |
| Idaho, - - -            | 3  | 3        | Pennsylvania, - - -   | 17  | 11  |          |        |
| Illinois, - - -         | 12 | 10       | Porto Rico, - - -     | 1   | 1   |          |        |
| Indiana, - - -          | 7  | 3        | South Carolina, - - - | 9   | 4   |          |        |
| Iowa, - - -             | 8  | 4        | South Dakota, - - -   | 3   | 1   |          |        |
| Kansas, - - -           | 9  | 6        | Tennessee, - - -      | 5   | 1   |          |        |
| Kentucky, - - -         | 6  | 2        | Texas, - - -          | 10  | 7   |          |        |
| Louisiana, - - -        | 7  | 6        | Utah, - - -           | 1   | 0   |          |        |
| Maine, - - -            | 2  | 2        | Vermont, - - -        | 1   | 0   |          |        |
| Maryland, - - -         | 7  | 5        | Virginia, - - -       | 9   | 4   |          |        |
| Massachusetts, - - -    | 22 | 16       | Washington, - - -     | 3   | 2   |          |        |
| Michigan, - - -         | 10 | 9        | West Virginia, - - -  | 3   | 1   |          |        |
| Minnesota, - - -        | 6  | 3        | Wisconsin, - - -      | 7   | 5   |          |        |
| Mississippi, - - -      | 10 | 9        | U. S. at Large, - -   | 19  | 6   |          |        |
| Missouri, - - -         | 10 | 7        | Costa Rica, - - -     | 1   | 0   |          |        |
| Montana, - - -          | 2  | 2        | Total, - - -          | 351 | 223 |          |        |

We heartily agree with Colonel Larned that the results of the first application of the new standards at West Point "are very depressing, and afford an extremely interesting and somewhat pathetic commentary upon the general efficiency of public school methods throughout the country. They indicate a lack of thoroughness and a weakness in methods of instruction which must result in a vast waste of time on the part of a great portion of the student body. It is a saddening reflection that the child and the youth should be kept under servitude in the treadmill of mental instruction for so many years of the joyous period of life, with a result as meager and inadequate in proportion to the sacrifice and effort as that demonstrated in so many of the cases under consideration. If education is a thing worth doing, either for the individual or for the State, it is certainly worth doing well, and is defensible as an exaction only in proportion to the excellence of the results obtained. If the results obtained from these examinations are to be accepted as

a criterion, the conclusion is inevitable that the ten or twelve years consumed in their production are not well spent, and that the youth in these cases have not received a fair day's wages for a fair day's work. It is to be remembered that the objective in this apprenticeship to learn has been almost wholly a mental one. The body and the character have been held to be quite subordinate and, under the system as organized, quite necessarily so."

The teaching of religion has been banished from the public schools of the country, definite moral training has been omitted from their curriculum, character development and the culture of the will have been neglected, in order that all the machinery of the system might be employed in the mental development of the pupils, and these are the results.

To obtain these meager results in the intellectual development of the children ten of the best years of childhood and youth are demanded and even the resources of health and "vitality have been drawn upon and strained in order to attain the conventional exaction of the text-book. Children and young men whose natural environment and occupation are fresh air and exercise have been cooped up for many hours in close rooms, often with inadequate ventilation and vitiated air, in cramped attitudes droning over unwelcome tasks." The results of such a procedure are sufficiently evident from the fact that one hundred of these candidates, or nearly thirty per cent., were found to be physically defective.

It is surely time for us to turn our attention to the study of causes and remedies. The fact that the inefficiency complained of is practically universal may be taken as a sufficient indication that the causes of this lamentable state of affairs are not to be found in any local circumstance. It is not the individual school but the system that is at fault.

The inefficiency of the public school system in the United States made manifest by the West Point examinations of last March is a matter of vital concern to the tax-payers of the nation, to more than twenty-three million children who are being educated in these schools, and to their parents. The supervisory force will be held accountable, and the nation will

naturally look to these high-salaried educational experts for a solution of the problem.

In the meanwhile it is well to remember that there are other interests involved. Colleges and universities complain of the inadequacy of the training received by candidates for admission prepared by our primary and intermediate schools. This evidence goes to show that their complaint is justified. These institutions cannot be expected to produce good results where the elementary training is such as that indicated.

Again, the public school system, from its very magnitude, and from the fact that it is supported by all the people, naturally exerts a predominating influence in fixing standards and in shaping educational methods. The Catholic school system of the United States is at present educating something over one million, three hundred thousand children. The teachers in these schools wisely avail themselves of every advance in method attained by the public schools. Not a little pressure is brought to bear to induce our schools to accept the public school standards and to parallel public school curriculums in secular branches. Colonel Larned's paper will naturally make those responsible for educational institutions outside the public school system pause until they are satisfied as to the causes of the inefficiency of the public schools here complained of before proceeding further in accepting public school standards or public school methods.

In seeking a solution of this problem the educationist will naturally turn to an examination of the past and present of the public school system itself. A comparison of methods and results over a period of twenty or thirty years should furnish some valuable evidence. But considerable light may be thrown on the problem by a comparison of methods and results between the public and the parochial school systems. It would also be interesting to know whether those parochial schools which adopt public school standards and copy public school methods attain better or worse results than those which adhere to their own ideals. Ten per cent. of the candidates for admission examined at West Point last March were educated in other than the public schools, but we are not informed as to how they compare

with the public school pupils, nor are we informed concerning the character of the schools which trained these candidates. More exact data on these points must be secured before a final solution of the problem can be reached. In the meanwhile the educationist may well undertake a careful examination of the theoretical aspects of the problem.

Is it true, as Colonel Larned intimates, that the whole machinery of education in our public schools is devoted to the intellectual culture of the pupils to the almost total neglect of their physical and moral development? This is a simple question of fact. But if it is true as alleged, the psychologist may well attempt the solution of the problem as to whether or not it is possible to secure a normal development of the intellect where the character and the physical development of the pupils are held in abeyance.

These problems are not new. Educationists have been occupied for some time in the endeavor to solve them. Edward J. Goodwin, of the Education Department, Albany, N. Y., in a paper read before the Schoolmasters' Association of New York and published in the *Educational Review*, February, 1908, under the title "The Exclusion of Religious Instruction from the Public Schools," offers some valuable suggestions touching many points of the present problem. He says (page 129), "There has been a widespread and somewhat radical modification of educational ideals within the last half century. The point of view of the college and school has changed. Humanistic culture, hitherto attained mainly through the study of the classics and mathematics, has given way to the demands of science and engineering. The great industrial age upon which we have entered has laid its iron hand upon the schools, and has made education tributary to its own ends. Students in schools of applied science are already out-ranking in numbers those in the colleges of liberal arts; technical, industrial and commercial schools are maintained at public expense, and training for vocations is now more likely to receive approval than any effort to achieve 'intellectual and moral virtue,' which, says Plato, 'is the end of life and, therefore, of education.' Even if this trend in educational sentiment

is not to be deplored, it must be reckoned with when we attempt to forecast the outcome of a great scheme of public education from which instruction in religion has been excluded. In concentrating our attention upon the need of maintaining an intelligent electorate and upon developing industrial and commercial efficiency, we are seemingly in danger of forgetting that 'before man made us citizens, great Nature made us men.' We are either ignoring the belief of our fathers that religious training is essential for personal integrity and for national stability, or apparently we have come to believe that in the building of character morality is more fundamental than religion. In determining the adequacy of our limited system of public instruction and in forecasting the probable outcome of the experiment which we are making in this country, the question of the mutual relations between religion and morality is all-important."

William Harris, United States Commissioner of Education, writing in 1892, says: "Religious education has almost entirely ceased in the public schools and it is rapidly disappearing from the program of colleges and preparatory schools." Were he writing to-day, he might well omit "almost." As Mr. Goodwin remarks, "the ominous fact still remains that the teacher cannot safely undertake even to define the elemental principles that constitute the warp and woof of a religious life. The Book of Books that contains the 'Decalogue' and the 'Sermon on the Mount,' the Book whose teachings have been the inspiration of our civilization and whose doctrine of the brotherhood of man has found embodiment in so many beneficent institutions of modern times, is as rigidly excluded from the serious study of the classroom as if it were the bane and not the blessing of the race."

Of course Mr. Goodwin does not ignore the causes which have led up to this deplorable state of affairs. It was not originally the intention to banish religious teaching from the lives of the children of the nation, but it was supposed that religious training might be effectively imparted in the home and in the Sunday school. This view, however, was not shared by the Catholic body. The Catholic Church insists that the very at-

mosphere of the school must be religious, that every question that concerns man in his relationship to God and to his fellows must be studied in the light of religious truth and hence that religion cannot be separated in the daily work of the school from the study of literature, of history, of sociology, and of the growth and development of the various institutions under which man lives. It was this conviction that led to the development of the Catholic school system in the United States. It is this conviction that sustains the Catholic body in supporting a vast school system in addition to paying their proportion of the taxes for the support of the public schools from which religious instruction is banished and to which they refuse to entrust the intellectual or moral development of their children.

Apart from all other considerations it is difficult to conceive of any means by which the pupils of our public schools may be given an intelligent comprehension of the rise and development of the nations and institutions of Europe and America without an understanding of the religious doctrines and religious feeling which played so large a part in their formation. Mr. Goodwin quotes with approval the following passage from Guizot's *History of the Civilization of Europe*: "In order to make popular education truly good and socially useful, it must be fundamentally religious. It is necessary that national education should be given and received in the midst of a religious atmosphere, and that religious impressions and religious observances should penetrate into all its parts. Religion is not a study or an exercise to be restricted to a certain place or a certain hour; it is a faith and a law which ought to be felt everywhere and which, after this manner alone, can exercise all its beneficial influences upon our mind and life."

Events have more than justified the Catholic contention. Religious instruction has been banished for a generation from our public schools, at first reluctantly and later on with an almost fanatical zeal. And now we are confronted with results which from many points of view are so appalling that they are causing profound concern to the thoughtful portion of our community. Popular meetings are being held in many parts of the country in which the situation is being canvassed in the



hope of discovering some other means to effectively teach morality and build character without invoking the aid of religion. Religion banished from the school is rapidly disappearing from the hearts of our people. The experiment has amply proven that the home and the Sunday school are not sufficient. "It is not sufficient explanation," says Mr. Goodwin, "of this severance of religion from education to say that parents are responsible for the religious education of their children. The number of irreligious and unreligious homes in this broad land are as countless as the trees of the forest. How many mothers, like Cornelia, have the time or the inclination or the necessary fitness to give those profoundly impressive and lasting lessons in the verities of life that have been the making of so many good and great men? The exacting demands of modern life, especially among the poor, more and more make it necessary to delegate the child's tutelage to the school or church."

According to an estimate of the Bureau of Education, less than half the pupils attending the public school between the age of five and eighteen years attend Sunday schools. "It is no adequate answer to those who question the wisdom of our present policy to say that the Church and the Sunday School are organized and maintained for the sole purpose of giving religious education to the people and their children. The appalling fact is that those classes of our population which most need religious instruction and training do not attend Church and do not come within the influences of Church organizations."

Mr. Goodwin concludes his paper thus: "But if this postulate is not tenable, and if, on the contrary, the validity of the naturalistic code of ethics withstands all questioning and if we are to maintain our democratic institutions and uphold our standard of civilization, should we not devise some means whereby all, rather than a half, of our children may receive at least elementary instruction in the fundamental principles of religion?"

T. E. SHIELDS.

*(To be Continued.)*

## BOOK REVIEWS.

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**Parerga**, by Canon Sheehan, D. D. Longmans, Green and Co.,  
New York, London, Bombay and Calcutta, 1908.

One expects great things from the author of *My New Curate*, *Luke Delmege*, and *Glenanaar*, nor will one be disappointed in *Parerga*, which, as the title page indicates, is a companion volume to *Under the Cedars and the Stars*. It may as well be stated from the outset that *Parerga* is rather for the fit and few than for the many. That being premised, it will be easy to understand the opinion here expressed that it is not likely to cause such a furore as was caused, for example, by *My New Curate*. *Parerga* presents the reasoned reflections of a cultured mind, and therefore deals with that philosophy of things which, until the arrival of the millennium, will never appeal to the masses. The author seems to have started out to give the world his views *de omnibus rebus—et quibusdam aliis*. Everything is here touched upon: the inscrutable decrees of Providence as to disease and death; astronomy and the geocentric theory and the question as to whether the planets are peopled by a race of beings superior to man; the instability of human friendships when fortunes change; the proper method of the education of children; the income-tax; symbolism; romanticism; street-noises; creameries; Tennyson's sources of inspiration; thoughts on Spenser, Shakespeare, Bacon, Wordsworth, Shelley, Keats, Byron, Browning, Carlyle, Hawthorne, Swinburne, Milton, Goethe, Schiller, Jean Paul, Heine, Lessing, Herder, Schelling, Jacinto Verdaguer, Voltaire, Rousseau, Spinoza, Michael Angelo, Dante, Carducci, John Morley, Lord Rosebery, and Arthur Balfour; the conduct of the author's kittens, Lu and Ju, and the white English terrier, Charlie; book-illustrations and book-bindings; the Celtic temperament; Christian Theism, Spinosism, and Humanism; Idealism; Christmas thoughts; a Gaelic tournament in Doneraile; mediocrity among moderns; Bowdlerism; the necessity of learning a trade; the Lost Art of Oratory; the inefficiency of Parliament; the mammoth caves of Castlepooke; the meaning of a circus to a boy; heredity and environment; the difficulty of understanding the infantile mind;

insanity; the force of habit: these are a few of the many interesting subjects touched on in the series of three hundred and eighty-one short, discursive essaylets which make up this portentous volume.

The book is divided into four parts, falling under the headings of the four seasons, beginning with Autumn, and bringing us on through Winter, Spring, and Summer. It is evident that Autumn is the author's favorite. It occupies more space, and seems to bring out more truly what is in him, than does any one of the other seasons. He confesses to a liking for the season of Autumn, and for the autumn of life. The philosophy is, as a rule, deep; occasionally, however, it is only skin-deep. He propounds serious problems—as, for example, that on education—and leaves them unanswered. His suggestion that Shakespeare may turn out to be a myth, a mere name for a conglomeration of workers, like Homer, is distinctly disquieting. His two great men are Dante and Michael Angelo; to Shakespeare he assigns a high place also, but not the highest in the spiritual sense; Coleridge he reverences as “not only the greatest intellectual giant that England has seen, since Bacon sank into disgrace, but the greatest word-painter since Shakespeare laid aside his pen, and took to speculations.” Shelley and Keats, too, from certain points of view, he holds in high esteem. He pays tribute to Carlyle's genius, but none the less takes him to task severely for his false philosophy of life.

Most of Canon Sheehan's literary criticisms, whilst as dogmatic as Johnson's own, are fresh and original, and with most of them nearly all will agree. There are some opinions, however, which many will challenge. For instance, he does not appear to be quite just in his estimate either of Shakespeare or of Goethe.

One noticeable feature about *Parerga* is that it is deadly earnest: there is scarcely an attempt at humor in its 352 pages. Another thing that will force itself into the reader's consciousness is that, despite the consolations of faith and religion, which are frequently pointed out, there is an undercurrent of gloom, not to say of pessimism, permeating the book like a pungent essential flavor. The littleness, and at the same time the presumption, of man: that is the author's theme, from which he is occasionally diverted, but to which he as constantly recurs.

To one accustomed to reason on social problems, to the widely-read student of literature, to him who can appreciate fine thoughts

set forth in easy and harmonious and frequently in elevated prose, *Parerga* will always appeal.

P. J. LENNOX.

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**Un Mouvement Mystique Contemporain**, (Le réveil religieux du pays de Galles 1904-1905), par J. Rogues de Fursac. 1 vol. in 16. Bibliothèque de philosophie contemporaine, 2 fr. 50. Félix Alcan, éditeur. Paris.

The object of this book is to describe the revival which has taken place in 1904-1905 in the province of Wales under the influence of the preacher, Evan Roberts, and in a few weeks has gained more than 100,000 followers, to assign its origin, to determine its chief factors and elements and to state its moral and social consequences. The author, Rev. Rogues de Fursac, having received in 1906 from the secretary of the Interior in France the mission "to study the influence of mysticism on the development of mental diseases," visited the county of Clamorgan, the cradle of the movement. There he has met numerous converts of the revival whose conversions he relates, interviewed the leader, Evan Roberts, and assisted at different religious exercises which he describes. To his mind, there are three chief factors which have concurred in the success of the revivalistic movement: education, surrounding and race; conversions have their source in the "subconscious or subliminal ego," and their immediate causes in the exaltation of the emotional powers in the subject, which combined with lack of intellectual development and spontaneity of reactions, produces a "hyperactivity of mental automatism." Conversion is considered by him as an explosion in the conscious self of the religious feelings accumulated in the subconscious ego with the illusion that it is due to external and objective forces. As to the moral and social consequences of the revival, the author mentions a decrease in alcoholism, a more tolerant spirit resulting in a certain union between the divers protestant sects, and also an increase in the number of insane, due to the religious exaltation produced by revivalistic exercises.

The reader will find in this book interesting descriptions of the country of Wales, of the character and life of its people, of the religious assemblies and exercises at the time of the revival. We doubt that the psychologist will be satisfied with the author's

analysis of the phenomenon of conversion. To our mind, he has subordinated too much his observations to the point of view of psychiatry; we fear also that he has not approached the matter with the positive attitude required for it, but examined and appreciated it from the point of view of his preconceived philosophical system: positivism. Moreover we regret certain remarks about religious persons or things, happily rare, yet useless and altogether out of place in a scientific study. Though not complete, yet his analysis of the revivalistic phenomena contains a great deal of truth. But if he calls this phenomena mystical, he should add that they are the phenomena of protestant mysticism. To conclude from them to the illusory and purely sentimentalistic character of all mysticism is illogical. He has not proved that outside of these reviews and uncontrolled religious manifestations, there is not room for a true mysticism.

G. M. SAUVAGE, C. S. C.

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**Christologie, commentaire des Propositions XXVII-XXXVIII du decret du Saint-office "Lamentabili,"** par M. Lepin, professeur à l'Ecole supérieure de théologie de Lyon. G. Beauchesne. Paris. 1 vol. in 16. Pp. 118.

In this little book M. Lepin exposes and studies the 12 propositions of the Decree "Lamentabili" relative to the person of Christ—the Christ of history and the Christ of faith (prop. xxix), the Messiahship (prop. xxviii) and the Divinity of Jesus Christ (props. xxvii, xxx, xxxi), the conscience of Jesus and his infallible knowledge (props. xxxii-xxxv), the resurrection (props. xxxvi-xxxvii) and the redemptory death of Jesus Christ (prop. xxxviii), and he opposes to each one of these propositions the true doctrine of the Church.

M. Lepin is the well-known author of the work on "Jesus Messia et Fils de Dieu," the best answer perhaps to the two little books of Abbé Loisy; he was therefore well fitted for the present task. He first exposes the full sense of each proposition by replacing it in its context in the books of Abbé Loisy from which they are almost literally taken. Then, he shows by what process of arbitrary and conjectural criticism and under what influence of subjective and agnostic philosophy, Abbé Loisy has come to uphold such theories. Finally, by a positive and scientific study of the divers passages of the Scripture, of which he maintains the

authenticity, M. Lepin exposes and proves on these different points the Catholic doctrine.

His argumentation is simple yet always vigorous, scientific and convincing. This little book is excellent.

G. M. SAUVAGE, C. S. C.

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**Patrology: The Lives and Works of the Fathers of the Church.** By Otto Bardenhewer, D. D., Ph. D., Professor of Theology in the University of Munich. Translated from the second edition, by Thomas J. Shahan, Professor of Church History in the Catholic University of America. B. Herder, Freiburg im Breisgau, and St. Louis, Mo., 1908. 80, xvii + 680.

There cannot possibly be more than one opinion regarding the necessity and value of this presentation in English of the *Patrologie* of Professor Bardenhewer. For many years it has served in Germany as the court of first appeal and nearly always that of last resort in all questions touching on the lives or literary activity of Christian writers in the patristic period. Its field of usefulness was enlarged by translations into French and Italian, and now in this version it becomes available to English-speaking students among whom it is to be hoped it will serve the useful purpose of arousing interest in the lives and writings of the first literary champions of Christianity. Hitherto a reasonable excuse for ignorance of the patristic writings could be found in the fact that no reliable source of information regarding their genuineness and character was available in English; but now that this reproach has been removed, and that it is possible by means of this manual to enter fully equipped on patrological studies, Christian antiquity can no longer have any secrets from the zealous inquirer. While there are many extended works dealing with the history of Christian literature in the first three centuries, to Professor Bardenhewer alone, in these later days, belongs the credit of having attempted with success the difficult but no less important task of writing the history of Christian literary endeavor between the time of Eusebius and the end of the patristic period. Such an achievement, implying unwearying labor and minute research, coupled with ripe literary instinct, is only possible at those centres of learn-



ing where the lives and labors and the libraries of many generations of scholars form a tradition which finds expression in a work of such consummate scholarship as that of Professor Bardenhewer. In its original form the work brought before the student the results of the labors of all those who had toiled in the same field, presented according to the most exacting requirements of modern scholarship and giving a picture of the various forms of intellectual activity which found expression in patristic literature. In being turned into English the work has lost none of these qualities and the translation, though not a new edition, has the merit of incorporating notices of some of the more important works which appeared since the last German edition, besides containing the names of some authors omitted from the German text.

PATRICK J. HEALY.

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**The Inquisition.** A Critical and Historical Study of the Coercive Power of the Church, by E. Vacandard. Translated from the Second Edition by Bertrand L. Conway, C. S. P. Longmans, Green and Co., New York, London and Calcutta. 1908. 8o., pp. xiv + 284.

The scope and character of this work are better indicated by the second title than by the first; for, while the author devotes his attention principally to that phase of the "coercive power" of the church which showed itself in the Inquisition, he traces briefly the record of the efforts made to suppress heresy from the origin of Christianity up to the Renaissance. In five chapters dealing respectively with the condemnation of heretics: I. In the epoch of the Persecutions; II. From Valentinian I to Theodosius II; III. During the revival of the Manichean Heresies, 1100-1250; IV. From Gratian to Innocent III; V. During the Catharan or Albigensian heresy, there is a summary account of the action of the church in the face of heresy prior to the establishment of the monastic Inquisition. These chapters are necessary to a thorough understanding of the history of the Inquisition, and it is to be regretted that the limits of the work precluded a more detailed survey of some periods, especially the second, viz., that dealing with "the church and the criminal code of the Christian Emperors

against heresy." Vacandard's work does not of course compare in extent with the massive, scholarly and eminently readable volumes of Lea on the Inquisition. Only the more salient features are touched upon and those without the wealth of illustration and detail that one finds in the American author. This, however, does not diminish but rather enhances the value of Vacandard's work for Catholics, who will learn from its pages that the history of the Inquisition can be treated frankly and objectively, and without detriment to the interests of the church.

P. J. HEALY.

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**Ten Lectures on the Martyrs.** By Paul Allard. With a Preface by Mgr. Péchenard, Rector of the Catholic University of Paris. Authorized Translation by Luigi Coppadelta. New York, Benziger Bros. 1907. 8o. pp. xxviii + 350.

In these ten chapters dealing with ten different phases of the subject of martyrdom in the early church one gets a picture of the many-sided problem which presented itself to the early Christians of securing freedom of worship under a political régime which had made the practice of their religion a capital crime. With a sure hand the author traces the gradual expansion of Christianity inside and outside the Roman Empire, and describes the repressive measures resorted to by the Roman authorities. The growing consciousness of the reforms, social and political, implied in the acceptance of Christianity, and the unswerving loyalty to the faith on the part of the Christians, produced those bloody outbursts in which the martyrs were the central figures. M. Allard does not confine himself to a mere recital of the sufferings of those witnesses for Christ; but brings out the historical value and significance of their sacrifices. While it is much to be desired that more attention should have been paid to the recent discussions regarding the value and authenticity of the Acts of the Martyrs, it can hardly be charged that the author's failure to do so has resulted in a distorted picture.

P. J. HEALY.

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**Discours de Mariage**, par l'Abbé Felix Klein, Professeur à l'Institut Catholique de Paris. Paris, Bloud et Cie, 1908.

Sixteen brief sermons delivered at marriages of friends of the author, a response to a toast at a wedding-breakfast, and, curiously enough, a conference on clerical celibacy, make up this new volume from the pen of a writer already so well and so favorably known to American readers. The contents have necessarily a particular interest for certain individuals, but they will be read with pleasure and profit by all. They reveal the same charm of style and the same cleverness of expression which distinguished the other works of the Abbé Klein, and at the same time they serve a very high purpose inasmuch as they call attention to the serious and sacred view of matrimony maintained by the Catholic Church in France.

J. T. CREAGH.

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**The Law of Christian Marriage** according to the Teaching and Discipline of the Catholic Church, by the Rev. Arthur Divine, Passionist. New York, Benziger Bros, 1908.

As the title indicates, this is a work in English explanatory of the Canon Law on marriage. All the topics usually discussed by canonists and theologians who have written on matrimony are taken up in the familiar order,—engagements, the nature of marriage, its indissolubility, impediments and dispensations, celebration. Apart from a section on the "Deceased Wife's Sister Act," and an explanation of the *Ne Temere*, the author has followed the beaten path and has not striven after originality or novelty.

Some seventy pages, or about one-fifth of the entire work, are devoted to the *Ne Temere*, and it is to these pages that critical readers will turn with most interest. But a close reading will only lead to the conviction that reliable guidance is not to be secured here. Thus, the author declares (p. 20) that parish priests may delegate to curates their right to assist at *sponsalia*; he implies (p. 21) that no parish priest save the parish priest of the parties can sign valid betrothals; his doctrine (p. 28) on the nullity of informal *sponsalia* is rather obscure and may easily be misleading; he fails to say (p. 294) that the suspension *ab officio* which dis-

qualifies a priest as a witness of marriage should be decreed *publicly and nominatim*; and the entire passage from page 322 to 332 clearly stands in need of re-writing if it is to form part of a reliable interpretation of the new decree.

J. T. CREAGH.

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**A Study in American Freemasonry.** By Arthur Preuss. St. Louis. Herder. 1908. 8o., pp. 433.

This is an important work based on the most approved sources of American Freemasonry, *e. g.*, Pike's *Morals and Dogma of the Ancient and Accepted Scottish Rite*; Mackay's *Masonic Ritualist*; *The Encyclopedia of Freemasonry*, and other American Masonic standard works. It has a very useful index, and by reason of its documentary material will often be consulted. There is also (pp. xi-xii) a list of the chief authorities used, with their full titles, etc. Dr. Preuss says (p. x) that the present work is "written for the ordinary reader," "as a mere contribution to information concerning American Freemasonry and not as an exhaustive dissertation that will leave nothing to be desired."

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#### BOOK NOTICE.

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In an age when the bad so pertinaciously and so obviously jostles the good, when all striving after ideals seems sometimes to be mere weariness of the flesh and vexation of spirit—absolutely labor in vain—it is refreshing and heartening to come across such a little volume as "THE ANGELUS" (by Leo Gregory, the H. H. Publishing Company, Aurora, Illinois, on sale by the W. J. Feeley Company, 6 and 8 Monroe Street, Chicago). Here we have as frontispiece a reproduction of Millet's *Angelus*; then the prayer of that name; next a Foreword, which is a little study, clear cut as a cameo, in sociology; then "A Song," in fourteen lines of blank verse; and finally a blank verse poem of some four hundred lines on thoughts inspired by Millet's picture and by the wondrous message conveyed by the angel Gabriel to the humble Virgin Mary. The cheerful optimism of Leo Gregory and his belief in the gradual betterment of the human race are highly to be commended. He writes blank verse freely and harmoniously, although it is true that there are some very imperfect lines, about which one wonders how they escaped the critical attention of one who evidently understands well the requirements of that form of metre. We have pleasure in recommending this neatly turned out volume to the perusal of our readers.

## CARDINAL GIBBONS AND THE KNIGHTS OF COLUMBUS ENDOWMENT.

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The following letter was published in *The Register*, September 12, 1908:

ROME, August 15, 1908.

*Editor of The Register:*

"I read with the greatest pleasure the editorial you recently published on "The K. of C. and the Catholic University," and I heartily congratulate you on the same. It would have been difficult, in the same space, to set forth in all its points the important matter with more clearness and cogency.

"The Knights of Columbus is an organization for which I entertain the highest regard and one in whose success I feel the liveliest interest. It contains in its ranks a very large number of our most distinguished Catholic laymen and in the few short years of its existence, it has already made for itself a record of which we all feel proud. Nor could anything give us greater pleasure than from year to year to see it grow in strength and influence.

"I entirely agree with the views expressed in your admirable article. An association as large and as widespread as the Knights of Columbus for its prosperity and perpetuity has need of a strong common bond of unity, of one great inspiring purpose, and such a bond and purpose, as it seems to me, is found in our University, which is to-day the synthesis of our Catholic educational endeavor in America. Whatever favor is conferred upon it, like a force applied to a centre, is at once felt in stirring energy throughout the whole frame. Nor is this in any way foreign to the purposes for which the society was founded; on the contrary, it seems to me to furnish to the society the means and opportunity, ready to hand, to carry out the great mission of its existence, viz., the betterment of our Catholic people. The society would then, in its aims and activities, become united with the Catholic Hierarchy of America, nay, even with the great, beneficent action of the Church itself. We all expect something great and monumental of the society of the Knights of Columbus, and we should be sorry to see it fritter away its opportunities and its energies in little perishable dribs and drabs.

"A few years ago, in the foundation it made at the Catholic

University of America, the society generously "cast its bread upon the waters," and I think now all admit that a fatherly Providence brought it back to them with even greater generosity.

"In fine, Mr. Editor, I thank you again for the impulse you have given this good work through *The Register*, and in the future I trust your able pen will be again devoted to the same noble cause."

JAMES CARD. GIBBONS.

Commenting on this letter the Editor of *The Register* writes:

"An association as large and as widespread as the Knights of Columbus for its prosperity and perpetuity has need of a strong common bond of unity, of one great inspiring purpose, and such a purpose, as it seems to me, is found in our University, which is to-day the synthesis of our Catholic educational endeavor in America. Whatever favor is conferred upon it, like a force applied to a centre, is at once felt throughout the whole frame. Nor is this in any way foreign to the purposes for which the society was founded; on the contrary, it seems to me to furnish to the society the means and opportunity, ready to hand, to carry out the great mission of its existence; viz., the betterment of our Catholic people.—Cardinal Gibbons, on the Question of Endowment of the Catholic University by the Knights of Columbus.

"The American Cardinal, primate of the Catholic Church in the United States, Chancellor of the Catholic University of America, His Eminence of Baltimore, has thus expressed himself on the matter of the endowment of the Catholic University by the Knights of Columbus.

"The sum of \$500,000 will endow in perpetuity and forever preserve from financial straits, peril or disaster the crowning stone in the educational structure of America, our Catholic University, which is under the guidance of the American hierarchy.

"To the greatest Catholic order of laymen that the new hemisphere has ever witnessed, to a body of picked men, unequaled among the laity of America, to the very men who represent the spirit of devout, dutiful but militant Catholicism comes the request of the Catholic hierarchy of America, headed by Cardinal Gibbons, to take up this grand duty of protecting and preserving the Catholic University.



"It is a duty. There was never a call from shepherd to flock, from priests to laymen, from bishops to the faithful, more of a just and solemn duty than this. It is an honor to the great Catholic order to be thus selected. It means that the Order typifies and represents, in the eyes of the American hierarchy, the strength and unity of Catholic manhood which has been the Order's ideal. It means that the spirit of unity and fraternity, of knightly ideal and endeavor, of progress and of devotion, of obedience and of power has so thoroughly permeated the mass of the membership of the Knights of Columbus that it has impressed the hierarchy of America with the belief that the Order is all it has striven to be, all that it purports to be and that its sincerity, devotion and truly Catholic essence are absolutely genuine.

"The call to the Knights of Columbus means that the hierarchy is ready to accept the Order at the Order's own pretensions, its own valuation, its own presentation of its aims and purposes. The call means the day of doubt is passed; it means not only that there is no fear on the part of the hierarchy of the true Catholicism of the Knights of Columbus, but that the Bishops and Archbishops are so assured of the worth and strength of the Knights of Columbus that the hierarchy will permit the Order to become the permanent benefactor of the Catholic University—which means that the entire body of the prelates and priests of America, of this generation and of future generations, will be forever beholden to the generosity and devotion of an order of laymen.

"Our greatly beloved and revered Cardinal has spoken. His words always constitute a message that America listens to with reverence. Catholics and non-Catholics know the character and the standing of His Eminence of Baltimore. But to the Knights of Columbus, to which body he has been ever friendly, to them his words should be an inspiration.

"For our 200,000 Knights of Columbus in the United States to raise a fund of \$500,000 for the permanent endowment of the Catholic University means, practically, a contribution of \$2.50 each. There are hundreds of Knights of Columbus who can give, without sacrifice, fifty times the sum required for an average donation. Were subscription lists to be opened, there would be an outpouring of money, which would give a tremendous start to the endowment fund. The spirit of the Knights of Columbus would answer in ringing tones to the call for aid to the University. The sum can be raised in less than a year.

"But should every subscription of size be omitted, should there be nothing but dull plodding to secure this endowment, the sum can be raised in six months by simply having each member of each Council in the United States promise to contribute at the rate of 10 cents a week for 25 weeks. At the semi-monthly meeting of each Council for the coming six months, let each member pay in 20 cents to the "Catholic University Fund," and in six months the sum of \$500,000 will be at hand. It simply means, to the ordinary member, the price of a cigar each week for 25 weeks to produce this endowment fund.

"A quick, generous movement towards the raising of this fund should start at once. It gains strength by acceleration of movement. It will evoke speedy response from the Order. Its accomplishment will lift the Knights of Columbus into international prominence. Its fame will be world-wide. The success of the subscription would be another tribute to the fidelity and devotion of American Catholics, which have already evoked tributes of approval from the Prisoner of the Vatican. The Knights of Columbus would undoubtedly secure by its success in this task, not only the gratitude of the hierarchy of America but the heartiest words of congratulation and blessing from His Holiness himself. It can be done. It should start now."

## COMMENCEMENT EXERCISES, 1907-1908.

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The Commencement Exercises of 1907-1908 took place Wednesday, June 10, at 10 A. M. in McMahon Hall. His Eminence, the Chancellor, presided. After the conferring of the degrees Mr. Walter George Smith, of Philadelphia, delivered an appropriate discourse, and the Rt. Rev. Rector congratulated the students on their success and thanked the invited guests and the distinguished audience for the courtesy of their presence.

The degrees granted were as follows:—

LL.B.—George Anthony Canale, Memphis, Tenn.; Joseph Andrew Merva, Scranton, Pa.

LL.M.—Arthur Benedict Crotty, Cleveland, Ohio.

J.D.—J. Newton Baker, Lewisburg, Pa.

D.C.L.—Clarence Marion Brune, Sydney, Australia.

A.B.—Edward Francis Donnelly, Jessup, Pa.; Paul Lewis Hummer, Bloomington, Iowa City, Iowa; Thomas Herbert Farraher, Yerka, Cal.; Robert Bernard Gloster, Winsted, Conn.; Henry Garrison Walsh, Washington; James Hamilton Kelly, Houston, Texas.

B.S.—William B. Fennell, Washington, D. C.; Frank Anthony Kuntz, Spring Valley, N. Y.; Charles C. Ruppert, Washington, D. C.

PH.B.—Martin Francis Douglas, Greensboro, N. C.

PH.D.—John Leonard Carrico, C.S.C., Raywick, Ky.

S.T.B.—Joseph Lee Wolfe, Philadelphia; Thomas Joseph Loughlin, Albany; Patrick Francis Mackin, New York City; Arthur Joseph Scanlon, Philadelphia; Leo Edward Ryan, New York City; John William Murphy, New York City; George A. Sinnot, Tarrytown, N. Y.; John A. Françon, New Orleans; George F. Horwarth, C.S.C., South Bend, Ind.; James P. Towey, Santa Rosa, Cal.; Thomas Francis Ryder, New York City.

S.T.L.—The Rev. O. Alfred Boyer, Ogdensburg, N. Y.; Lawrence Aloysius Brown, Baltimore; James John Devery, C.S.P.; Edward Augustine Gilligan, S.S.; William Henry Huelsman, St. Louis; Francis Denis McGarry, C.S.C.; Aloysius Menges, O.S.B., Alabama; John Mary Ouvrard, S.S.; Joseph Louis Weidenhan, Baltimore; Leonard John Ripple, Baltimore; James Joseph O'Connor, Baltimore.

## UNIVERSITY CHRONICLE.

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**Baccalaureate Sermon.** On Sunday, June 7th, at 10 o'clock, the Right Reverend Rector celebrated Pontifical High Mass in the Chapel of Caldwell Hall in the presence of the members of the several Faculties, the students of the University and many distinguished visitors. The Baccalaureate Sermon was preached by Rev. William Martin, S. T. L., of New York. At the close of the services the *Te Deum* was chanted by the entire assembly.

**The A. O. H. Scholarships.** The Sub-Committee of the National Board of the Ancient Order of Hibernians made the following report of the Meeting of the Delegates at the Convention in Indianapolis, July 23rd.

"At a meeting of the joint committees held in Washington, D. C., in May, 1908, the following scheme was adopted:

"First—These foundations shall be known as the "Hibernian Scholarships."

"Second—These scholarships will be open to lay students only between the ages of seventeen and twenty-five years, and shall continue for not more than four years. If at any time a scholarship shall become vacant before the expiration of the four years mentioned, another scholar shall be chosen by the State from which the scholar came.

"Third—Every scholar must be a member of the Ancient Order of Hibernians in America or the son of a member, or the son of a member of the Auxiliary of the Ancient Order of Hibernians of America of the State in which the scholarship has been established.

"Fourth—The annual value of the scholarship shall be \$250, which sum shall be appropriated by the State conventions and be included in the annual tax budget or assessment to be levied upon the membership of the respective States creating such foundations.

"Fifth—The ordinary requirements of the Catholic University of America for admission thereto, in other words, a high or parochial school education, or its equivalent, shall be in force as regards the Hibernian scholars. The Ancient Order of Hibernians, however, will require, in addition to the above, that candidates for

the Hibernian scholarship shall pass an examination in the elements of the language and history of Ireland. Each Hibernian scholar shall pursue each year of his residence at the University, and as part of the required work for the bachelor's degree, at least one course in the department of Celtic literature. Before the close of his senior year he shall present an essay of from three to four thousand words on some subject of Irish study. He shall, at the same time, give evidence of his progress in the Irish language by the presentation of a paper or composition of not less than 2,500 words. These papers shall be published in the National Hibernian.

"Sixth—The Secretary of the Catholic University shall annually at the close of the scholastic year, submit in writing to the National Secretary of this Order, and also to the respective Secretaries of States which are represented at the University by Hibernian scholars, a report of the disbursements of the annual appropriation and also the progress of the scholar. The said reports to be submitted to the respective National and State officers by their respective Secretaries, and, in turn, be presented to the respective National and State Conventions to become a record of the Order.

"Seventh—An applicant for candidacy for an Hibernian scholarship must write to the Secretary of the Catholic University for an application blank, to be prepared and furnished by the Secretary of that institution. The candidate shall give age, education and such other information as may be required. The application shall be indorsed by a majority of the County Officers of the County in which the applicant lives, and be countersigned by the State President and Secretary.

"Eighth—The Professor of Irish at the University shall annually prepare, subject to the approval of the Committee on Hibernian scholarships of the National Board of Officers of the Ancient Order of Hibernians in America, the necessary examination papers in the examination of competitors for the Hibernian benefits. The examination papers shall be returned within fifteen days to the Catholic University, the Secretary of which institution will, in turn, transmit the same to the Board of Examiners in Irish to be appointed by the Hibernian Scholarship Committee of the National Board. All examination papers shall be accompanied by a signed statement, on honor, that no assistance has been received in the preparation of the answers.



"Ninth—The National Board of Officers shall, at its first meeting after election and installation, appoint a Committee on Hibernian Scholarships, whose duty it shall be to name a board of three competent persons who will scrutinize and award merits to all examination papers presented to them. Said examiners must return the papers to the Secretary of the Catholic University on or before September 15 in each year. The Secretary will in turn notify the successful candidate in each State, and also the Secretary of the State from which the candidate is appointed, and the Chairman of the Committee on Hibernian Scholarships. These pupils shall at all times be known as the Hibernian scholars.

"Tenth—States with less than 5,000 of a membership may combine with adjoining States for the purpose of selecting a scholar.

"We have the honor of submitting this plan, and recommend its unanimous adoption, and request States with 5,000 or more members make needed appropriations at the coming conventions.

"All of which is very respectfully submitted.

"Unanimously adopted by the convention the afternoon session held Thursday, July 23, 1908, Indianapolis, Ind.

**Bequests.** By the will of the late Mrs. Emily R. Lusby, of Baltimore, Md., the University is bequeathed the residue of her Estate. The estimated value of the bequest is between \$150,000 and \$200,000.

During the summer months the University received \$4,750 from the Estate of the late Patrick R. Sullivan, of Boston, and \$736.99 from the Winifred Martin Estate.

The Reverend Joseph S. Gallen, of Baltimore, Md., founded a Scholarship for the benefit of the Archdiocese of Baltimore.

**Appointments.** The Reverend William Hughes, D. D., Secretary of the Apostolic Delegation, was appointed Instructor in History in the Collegiate Department of the University. Mr. George F. Harbin, A. B., C. E., was appointed Instructor in Electrical Engineering. Mr. Arthur B. Crotty, LL. M., was appointed Registrar of the University.

**The Knights of Columbus and the University.** At the meet-

ing of the National Council of the Knights of Columbus, held at St. Louis, August 4-6, the following Resolution was passed:

*"Be it resolved,* That the Committee appointed to raise \$500,000 for the Catholic University of America be continued, and report at the next meeting and at each succeeding meeting of the National Council until the object is accomplished, with power to collect funds from individual members and to take contributions from such Councils as may express willingness by vote to submit to the assessment or contributions."